

A ¹
DECLARATION
FROM
YORK,

BY
Sir *Francis Wortley*, Knight
and Baronet.

In vindication of himself from di-
vers aspersions and rumours concerning the
drawing of his sword, and other actions,
wherein he desires to give the
World satisfaction.

LONDON,
Printed by *A. N.* for *Thomas Warren*, 1642.



*Rationi satisfacere possibile, voluntati vero malignitatis
satisfacere nec spero, nec curo.*

I Stand accused of to errours, the first an
errour of my judgment poysoned with
disaffection to the honorable Houses of
Parliament, the other a perverse errour
of will, and a malignant disposition to
disturbe the businesse wee had in hand, and to
make a Schisme and Division amongst the Gentry.
Crimes unbeseeming an honest or a wise man (un-
worthy of a Gentleman) I have therefore offered to
the satisfaction of those, whom reason will satisfie,
this Declaration strengthened with reason and pro-
testation, backed with an innocent and cleare con-
science from that false, and scandalous information
given to the honourable Houses of Parliament,
(which I will avow to be so *sub pœna captis*, and
which is more *sub pœna disreputationis*, and which is
most *sub pœna læsæ conscientie*) if you aske mee our
reasons:

First, why wee petitioned that the magazine at
Hull might be staid, or why wee preferred it to his
Majesty, not to the Honourable Houses of Parlia-
ment, and as is pretended in opposition to their o-
bedience,

bedience, or why we petitioned in the name of the Gentry and Commons of the County, and not in our own onely, and why I presented it to his Majesty and not another, there being others of my ranke and quality, as able and willing as my self to do his Majesty or the Country service.

For the first, though the words were that the magazin at *Hull*, might be staid, when the return was delivered, I explained our sence and meaning, and petitioned that so much onely might bee staid as might concern his Majesty, the safety of his Princely issue, and the security of this County, though I might well have added these sixe other Counties, which all depend upon the safety of the Magazin at *Hull*. Our apprehensions of dangers were grounded upon our own great charges for watching and warding, and our Countries charge to buy powder, match and bullets, for the Foot appointed to be in readines by the Sheriffs and other Gentlemen upon their first assembly at *York*, and wee measured our danger by the proportion of our charge, vvhich vvas to rayse and arm 3000 Foot, and 300 Horse, and to mayntayn them three moneths at the Countries charge, vvhich after was made by the Sheriff and others, wherof Sir *William Constable*, Sir *Mathew Baynton* and Sir *Iohn Bouchier* were chief, though I dare say

as considerable men for Birth and Fortunes in the County disavow it; And as many I verily beleeeve, as subscribed, yet wee will not brand them with the character of arrogancy as they doe us, *Et turpe est doctori cui culpa redarguit ipsum*. Besides the booke directed to be printed and published by the honourable Houses of Parliament, called the *Danes plot*, subscribed by the Clerke of the Parliament, dated *Vicesimo die Martij 1641*. and another to his Majesty of some intelligence from *Holland*, concerning the Danish intentions, his Majesty protesting against the knowledge of these, we cannot but give credit both to his Majesty, and to the intelligence, and consequently be sensible both of his Majesties, and our dangers: these I say, were just grounds, of and for our fears as wel of Forraigne, as domestique dangers; if they were true, how are they lessened? if not why are they pretended and put upon us with such charge? besides, admit it be publick stocke, are we not sharers in the publick? and for placing of it at *Hull*, the honourable Houses of Parliament conceived it the fittest place to settle the Magazin in, both in respect of the place, and that the adjacent Counties might with most ease, least charge, and best accommodation be supplied with Armes, and Ammunition upon all occasions.

For the second we made our humble addressees to

our deare and gracious Sovereigne, and not to the honourable Houses, for these reasons following;

We being assembled about a Petition to the Parliament concerning other busineses, wee were credibly advertised, that the whole Magazine was to be carried away within two or three dayes, in which time we could not hope to addresse our selves to the Parliament, and to reape the benefit of an answer at such a distance from them, and that wee were assured his Majesties interest in the danger would stirre him up, both to secure himselfe, and us, we did not prescribe the way to his Majesty, but left it to his Princely wisdom, we advised him not to goe to *Hull*, nor was this Petition so much as (*causa*) but *per accidens* of his Majestys going to *Hull*, as his Majesty knowes and hath declared.

If you aske me why we petitioned in the name of the whole County, and not in our owne names? I answer, we considering our good intentions thought it would not have beene disavowed, and being most of us men (how ever branded with the name of inconsiderable and disaffected men) of as good quality and consideration, and as well affected to religion, our Prince, and Countrey; as most of those who have protested against it, we presumed that the cause merited the generall assistance, I doe protest
for

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for my selfe, and in christian charitie for the rest, our intentions were good, and had no spirit of contradiction in them, much lesse of opposition to the honourable Houses of Parliament.

If you aske me why I delivered it, I must protest against all arrogancie in it. I was willing to doe my Prince and Countrey that good service (as I conceived it) and being amongst others of my quality, the first in order of ranke, and his Majesties servant, I must acknowledge that I was well pleased with the service, my heart and conscience, excusing me from all malignant thoughts of contradiction or opposition. And for this last charge which as I conceive consists of three parts, viz. That I came up into the Deanery, where the Sheriffe and Committee (as they call it) were, and there questioned the Sheriffe and Committee, I appeale to the Sheriffe and the Gentry, whether I was ever with them, or had any discourse with them or no, at that time I was going, and hearing blowes above stayres, I would not embroyle my selfe in the businesse so much as to goe up.

For the other that I should come down and draw my Sword and flourish it, and cryed for the King, I doe protest against it, and beleeve it was grounded upon some calling for the Sheriffe, upon which occasion

casion others called for the King, insomuch as I desired the Gentlemen for the honour of God to put up their Swords, and not to spoyle the Kings good cause and chid; some I knew better, for it, as divers now of good qualitie will, and have attested. For my calling to the Hall I mentioned it not, but seconded the motion in a civill way, neither did I countenance, or move the schisme and division, but consented to our addresse of unity, as all there present can testifie. I am onely sorry the Honourable houses of Parliament should bee abused with such malicious and frivolous informations, and for my selfe, I am onely sensible of the mis-apprehensions of my good intentions, and protest my heart is loyall to God, my King, and Country, as any, and dare avow it as far, as who dare avow the contrary.

If this Declaration iustifie me amongst the rationall and impartiall men, I shall thinke my selfe happy in their good opinion, if not, I shall sticke to the Motto of my house, which is, Amicitias volo, inimicitias sperno.

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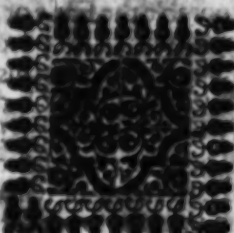
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THE MANIFOLD
MISERIES
OF CIVILL VVARRE
AND DISCORD IN A
KINGDOME:

^{BY}
The Examples of *Germany, France,*
Ireland, and other places.

With some memorable Examples of
Gods Justice, in punishing the Authors and
Causers of Rebellion and Treason.

^{BY}
H. P.



L O N D O N
Printed for George Lindsey, July the second, 1642.

THE MANIFOLD
MISERIES OF
CIVILL VVARRE
and Discord in a Kingdome.

SO many are the Miseries of a Land embroiled in Civill Warre, and so enterwoven one with another, that like fine shaddows in a piece of rich Tapistry, they deceive our sight, and passe our imagination, as by wofull experience *Germany, France, and other Neighbour Countries* haib been tryed and proved. And to begin with *Germany*, who can be ignorant how much that Empire hath suffered formerly in Civill Dissention among themselves in matter of Religion, and since, yea at this present in the warres between the *Sweeds* and themselves, that goodly and most fertile Countrey wasted with famine, fire, and sword, now lying like a Wildernesse, in many places desolate and uninhabited, so that not onely men, women, and children have dyed for very hunger, but also wild beasts in Woods and Forrests for want of food have perished. Let me give you one onely example, which a follower of the right Honourable the Earle of *Arundell* related unto mee (presently after my Lords returne from his Embassage in *Germany*) at *Alburie* in *Surrey*, which is this, A poore man bare-foot and bare-legd followed my Lords Coach to beg bread or other sustenance of him; while an hunger-starved Fox followed this poore soule close, to get a piece of the calf of his leg to satisfie his hunger, which my Lord seeing he relieved the man, and caused the Fox to be taken up (for so weake he was growne with hunger) and to have something given him, but he dyed presently after, notwithstanding his belly was filled.

Many men and women in woods, fields, and high wayes were found dead, with grasse in their mouths; so that what the sword could

could not devoure, famine did. Now though ambition in generall, and private ends in paticular, as Title and supposed right in Princes, sometimes malice and revenge, yet generally all is cloked under the cause or reformation of Religion, as we may read in *Steidan* of those bloody wartes in *Germany* made by the Boores and the frantick Anabaptists, and their fellows in *Munster*. *David*, *George*, *Knipperdoling*, against the Princes there, and their Lords; But of all other let us cast an eye upon our Neighbour *France*, and take a view of that flourishing Kingdome, see how it hath been rent and torne in peeces (as the Willow-tree complained in the Fable of her bowes and branches, which were lopt off to make wedges to rend her bodie) by her owne chuldien, and the fruit may say of her bodie, what bloody Battailles have been fought between the *Protestants* and *Papists*, the King and the *Guisians*. But I will relate in brieft some particulars, as I finde them recorded in their own Histories, and by their own Writers, beginning from the yeare 1572. when that great and horrible Massacre was committed upon the poore *Protestants* by the King himselte, the Duke of *Guise*, and the then Queen-Mother; of whom was then made that true and witty *Angram*;

Catharina de Medicis Regina Mater,
In maregnat Thais, dira Medea Circe,
 And whom *Th. Beza* in a witty Epigram in Latine in all respects compares with *Jezebell*, saying that whereas the dogges cate up and devoured *Jezebell*, he thought verily shee was so bad that no dog would touch her; *Vel canes ipsi respuant Catharinam*, be his words, but to our purpose; but take a view of some of her sonnes and the *Guise* his pranks; for they were all of a knot.

A marriage was pretended between the young K: of *Navarre* and the Lady *Margaret* the Kings Sister, which was performed by the Cardmall of *Burbon* 1572. upon the 18. of *August* in our Lady Church in *Paris*, in the presence of the King, the Queen-Mother, the Dukes of *Anjou* and *Alençon*, the Prince of *Condé*, and all the principall *Protestants*: at what time was nothing seen but banquetting, tilting, feasting, nothing heard but musick & friendly salutations, all old rancor and malice between *Protestant* and *Papist* seeming utterly to be forgotten and buried; and to this end the *Protestants* were solemnly invited by Letters and most loving Messages from all places, by the King and his Mother, a generall peace being before proclaimed. The Admirall was sent for from

Rosbell, where he was (dissemblingly) entertained by the King in a most loving and friendly manner, who called him Father at every word; when the Admirall kneeled, the King tooke him up, protesting and deeply swearing, he was the welcomest man in the world, and no day could happen so joyfull as that, wherein he enjoyed his company, &c. The Citizens from all places flocked, from all parts to behold him (for his wisdom, valour, and experience, he was of all wonderfully beloved and honoured) his Son *Teligni* was much honoured & presented with great gifts, to the joy of the *Protestants*, and the (seeming) griefe of the *Catholikes*. But this faire day was quickly over-clouded, with the hellish and black Clouds of Murder and Mischiefe, for as the Admirall was going from the Court to his Lodging, he was shot & sore wounded with three Bullets, as he went softly in the street, (from a house where *Villems* stood, Master to the Duke of *Guises* Children lodged) reading of a Supplication.

The King being at Tennis, threw downe his Rackets, seeming to be extreemly grieved, and taking with him his Mother and two Brethren, went to visit him, looked upon his wounds, (for his forefinger was shot off, & with another Bullet he was wounded in his left arme) and told him, though he had the hurt and felt the paine, the dishonour was his, because he upon his faith and promise, had sent for him, vowing to secure him from all danger, & whosoever had done it or consented therunto, should be severely punished; The Admirall answered, he knew the Authors well enough, but left the revenge unto God, and because he knew not how long he had to live, he desired to speake with the King in private of matters of great importance, the King seemed to listen a while, but the Queen-Mother cunningly brake off their discourse, and upon Saturday which was the 23. of *August*, the Kings Councell sat to examine the fact, seeming to take great pains to boult out the truth, but all in dissimulation, for the King seeing he had the Admirall and *Protestants* in a trap, in the dead of the night at the sound of a Bell from the *Louvre*, *Harquebuziers* were sent out and commanded to kill all that came in their way, *Cossy* being their Captaine, and breaking into the Admiralls chamber, one *Besme* a russian finding him at his prayers upon his knees, asked him, if he were the Admirall, he answered, *Yes* I am called, with that he ran him through, another shot him into the brest with a Pistoll, and the rest stabbed him with their daggers, and

and after threw his body out at a window into the street, this was the Religion and fidelity of the Queen Mother and her son to the Protestants. An Italian cut off the Admirals head, and sent it for a present to the Pope, others cut off his hands and privie members, trailing his bodie up and down the street, hanging it up after at *Montfaucon* their *Tyburne*. This Noble Gentleman was, for his wisdom, policie, courage and constancie in professing Gods truth, one of the most excellent and famous men that ever were bred or brought up in *France*.

Now with this noble Admirall were murdered in most cruel manner of Protestant Nobilitie, the Court *Rochefoucault*, a complete witty and learned Gentleman, dearly beloved for his witty and conceited humour of *Hen. the 2. Teligny de Montreuil* the Admirals son in law, whose widow named *Lais*, afterward *William of Nassau Prince of Orange*, and father to *Henry* now Prince of Orange married, and by which Lady he had him. Besides the Baron of *Pardailhon*, of *Piller*, *Sambion*, and *Montmorency*, all brave men, and all Commanders: But to see the butcherie they made in the streets of men, women and yoting children, would have made an heart of marble to have melted, all the streets being paved with carcasses, nothing but weeping and wailing, and a wofull out-cry through the whole Citie. There being slain above 10000. persons, as well Noblemen as Gentlemen, Presidents of Courts, Counsellors, Scholars, Prætors, Preachers, Physicians, Merchants, Handicrafts men, women, maids, and children, the King and Queen with their brethren were in the evening to behold the dead bodies, amongst others the holiest Queen mother would behold the bodie of *Soubise* stark naked, because she had heard (she said) that he was not able to get a child; this most cruell and bloodie massacre, plotted by her the Duke of Guise and her sonne then *Charles the ninth*, was acted upon *Bartholomew* day being the 24. of August, *1572* and it is worthy of observation, that this King so led by his mother was not past 9. yeeres of age when he died, and dying abundance of blood issued from all the open parts of his body, no question but by the just judgement of God, for the blood which he formerly had in such abundance shed.

From Paris he went to *Sancerre* and after the Sword showed the horror and misery of *Famine*.

Sancerre after it was besieged by the Marshall *Danville*, Lieu-

tenant for the King in *Languedoc La Chastre*, and the Catholics was brought in the beginning of the fourth Civill warre to that extreme necessitie, that after they had eaten up all their Horses, Asses, Dogs, Cats, and the like, they were constrained to make meat of their skins, roasting, seething and broyling them upon gridirons like tripes, mice and rats were great dainties, and happle was he that could get them; And yet more pressed with hunger, they made meat of their old shoes, horns, horses, and bullocks hoofs which had many yeets lien in the dunghill, and little children would broil and rost their leather girdles to fill their hungrie bellies; roots, herbs, grasse and bark of trees were accounted for dainties. The father and the mother eat their own child which was starved to death, and for so horrible a fact were both burned.

The famine in *Rochel* was also very sore, but God did miraculously help them in their extremity, being even ready for want of food to yeeld up their Town to the enemy, for he sent into their Haven (never seen among them before) exceeding multitudes of Muscles, Cockles and small fishes, whereby they plentifully stored themselves in despite of the Romish Catholics their enemies, for hereby the women, maids and children took courage and exposed themselves to all hazards, animating such as sought by cheerfull words and hardie examples, and one among the rest adventuring in the hottest of the skirmish, and seeing one of the Catholics slain, ran and took away his sword and harguebuz, which she carried in triumph into the Town, saying, she had furnished her self with the spoils of her enemies. But we will leave *France*, and come home to the modern miseries of *Ireland*, occasioned by their Rebellion.

The Rebellion began in *Ireland* upon the 23. of October last past, when the Romish priests (with whom the countrey aboundeth) swore all the people to banish and drive all the Protestants out of the Land, if they resisted to kill them though they were their next neighbours and friends. In the North of *Ireland* they killed man, woman and child, they arose at once in nine Provinces of *Ulster*, and at *Loughall* they cut a bridge in two, and then took an hundred Protestants English and Scots, with women and children, and bound them two and two back to back, and then threw them into the Rivers. Within two miles of *Dungannon*, which is the seat or dwelling of Sir *Philanus* (or *Philanus*)

lip) *Owens*, there dwelt a Scottish Minister whose name was *Maders*, into whose house they brake in the night, and finding him within with his wife and children, they cut off his head and threw it into his wives lap, telling her there was a New-years gift for her: A Scot walking upon the high way in the same Countie with his wife and six children, they murdered the man and all his children, and his wife falling upon her knees, and with tears and prayers entreating they would spare her that she might bury them: they stabbed her to the heart with their skaines (which are thick and long sharp pointed daggers, with dudgeon hests much like unto Cooks knives) and threw her upon the top of the rest.

In the Town of *Machera* in the Countie of *London-Derris*, they killed a Parish Clerk and his five children, after they cut off his wives eares, whereupon she ran mad.

If they met with any English, men or women travelling on the wayes, or in the woods, they would make holes under their chinnes, and hang them up on boughs of trees cut off and sharpened.

Young children and infants, they will teare quarter from quarter, as hounds would do a wild-car, or the like vermine. They cut of Mr. *Ronsie* a Justice of Peace his head in the Countie of *London-Derris*, then turning up the back of the body, they stuck upon a stick the head in his fundament, and after set it upon a stake.

With their Darts, and before named Skeines half a yard long, they stab and rip up the bellies of women with child, and then will not suffer them to be buried, but leave them for the wolves and fowls of the aire to devour.

Some come from them that have the fairest quarter and mercie shewed them, with their hands, some with their eares, cut off, cleft down the shoulder, or with one of their eyes put out: silly women and young children, they will put into some old thatched house, and then set it on fire, keeping them in till they be consumed to ashes.

To relate all the cruell murders and villanies of these base villaines, would astonish and terrifie the hardest and most inhumane heart (I am perswaded) of the veriest Turk or Jew in the world, neither can any beastly villanie be thought whatsoever, but it is committed among them, and these forsooth must be accounted

counted the best of your *Romane* *Catholikes*, but I leave their punishment to God, and the valour of our *English* and *Scots* now serving amongst them; neither hath any *Countrie* in the world been more plentifull in Treasons then this, though we our selves have had Traitors enough, whom God hath evermore cut off almost in the very execution of their Treasons. I cannot stand to particularize the men, nor the manners of their severall plots. *Queen Elizabeth* had plotted against her 35. severall Treasons, yet God delivered her out of all. Let me conclude with the just reward of a Traitor who betrayed the *Ile of Rhodes* to *Soliman*, being so long and so bravely defended by *Lisleadam* & the *Christians*; this Traitor being a gentleman and a Commander in this service, sent privily word to the Turk, if he would advance him, he would help him to the possession of the whole *Iland* and *Castle*. *Soliman* promised him he would, nay more, he would give him his daughter in marriage with three millions of *Barbarie* *Duckets* for a portion: by his means the whole *Ile*, *Town* and *Castle* were taken. He then being brought before *Soliman*, was graciously entertained, *Soliman* sent for his daughter most gloriously drest with gold and jewels of inestimable value; Daughter, quoth *Soliman*, I have chosen this gentleman for your husband, therefore I charge you to love him, embrace him with all dutifull respect. And son, quoth *Soliman*, because you shall see that I am every way as good as my word, in those chests (which stood by) there is the gold I promised you, and some foure dayes hence your marriage shall be solemnized; no *Bashaw* was in more honor then was this Traitor throughout the *Turks* whole *Armie*. Upon the third day *Soliman* calls for his son in law, and tells him that he was a *Christian*, and his daughter a *Musliman*, or right beleever, and he feared they would not agree, therefore, son, quoth he, you must be stript of your baptized and uncircumcised skin, and laid all night upon a bed of salt, and in the morning you can find in your heart to turn to her Religion, she shall come to bed to you, otherwise you must lie as quietly as you can by your self. But he being fleied, & laid tumbling without a skin upon the bed of salt, which was a most cruell torment, died within an houre after: If all Traitors to their *Princes* and *Countries* were served with the like sawce (especially those in *Ireland*) the world would be at a far better passe then it is; which God in his appointed time will accomplish. And so I end this discourse.

THE UNIVERSITY OF CHICAGO
PRESS
CHICAGO, ILL. 60637
U.S.A.
1974

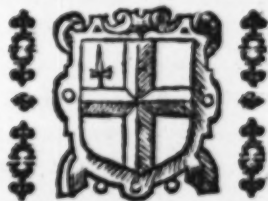
The best Newes from ⁴
YORK;

That ever came to London
and VVestminster.

K. C. 1. 1. 1.
Containing,
His *Majesties* most gracious Resolution to returne to his
Parliament; with his determination to be resident at
at his *Pallace* at *Whitehall*, where he may the
better comply with his two *Houses* of
Peeres and *Commons*.

To the joy
Of all the *KINGS* true hearted and Loyally
disposed *SUBJECTS*.

With the
Contents of a *Letter* lately sent from the *Queenes Majestie* to
the *King*; concerning her desire, that his *Majestie* and
the *Parliament* may concurre together.



Printed at *London* by *I. M.* for *T. Povel*. 1642. *July* 1.

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PRINTS



The
Best Nevvs from York, that
ever came to the two Cities of
London and Westminſter.



Heareas ſome malignant Parties have (with ſpecious ſhewes and pretences of Loyaltie) made the hearty and unfaigned love and fidelity of thi Honourable Citie of *London* to the *Kings* Maieſtie not ſo well confided in as formerly, to the withdrawing of the *Kings* ſacred Perſon, whoſe preſence did like the Sun in the Celeſtiall Orbe, give radiant and vivifying ſplendor to this great *Metropolis*: and ſeeing that in his Maieſties abſence, there hath been ſuch a generall decay of Trading, and a ceſſation of all Manufactures, whereby the common ſort of People have beene expoſed to much neceſſity, and having wanted meanes and maintenance for their preſent ſubſiſting, although this in it ſelfe conſidered can have relation to no other cauſe, but from the *Kings* pleaſure to tranſport his Perſon to *York*, beſides the impreſſion of feares and iealouſies which have rooke poſſeſſion not onely in the mind of the weakeſt, but in the cogitation of thoſe of cleere apprehenſions and ſound indgements, that the alienation of mutuall affection and confidence betweene the King and his great Counſell can produce nothing but a diſtraction in the Kingdome, and ſuch effects as they are

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affraid to mention or behold with their understanding, but through the prospect of precedent times, as in the Reigne of *Richard* the Third, when there was such a great disaffection and contestation betweene the King and his *Parliament*. The face of the Times being growne pallid with care and unutterable griefe and discontent to discern with an Ataxie and disorder in the harmonious concord of the happy Government of this Kingdome perturbed by some malicious *Machiavells*, and pernicious Councellors. And whereas the King hath immurd and clouded Himselfe from reflecting on his Southerne Subiects with his usuall and comfortable beames of favour, to the discouragement of his great and Honourable Councell of *PARLIAMENT*, and the encouragement of the bloody, superstitious, and execrable Rebels in *Ireland*, whodaily comit most inhumaine massacres on the Protestants, and besides where there hath beene such a continuall intercourse of Declarations continually imprinted and published to vindicate the Kings Maiesty from all aspersions of any sinister intent in raising any Armes in the North, or to have any Designe against his loyall People and Integriour Parliament, though his preparation of Ammunition and Forces indeavoured to perswade the hearts and affections of his People to the contrary. It hath now pleased God by whose diuine providence the Circumvolutions of all terrene sublunary maters is turned about to the manifestation of his love and favour to this Nation, and to the expression of his owne mighty Power, to worke an unexpected alteration in the Kings Heart and Intentions.

For, whereas before hee had beene often solicited by many and sundry humble Petitions that it would please his Maiesty to accord with his Parliaments proceedings, and to solicitate & make happy his Subiects by affording them the gracious possession and fruition of his presence, by returning to his
loyall

loyall City of London disconsolate in his long discontinuance from thence, Hee is now by the earnest advice and perswasion of some great Personages won and enclined to prove and demonstrate by reall actions that which so long and wit h so many reiterated Declarations hee hath so often professed; namely, the maintaining the true Protestant Religion and the peaceable Government of this Kingdome, according to the Fundamentall Lawes thereof, and hereupon having taken matters deeply into his consideration, and weigh'd in the Ballance of Iustice and Iudgement the great hazzard he should run by engaging this Land into the combustions of a ciuill discord so much desired by the Malignant party and now fully beleeving that the Love of his loyall Subiects is the strongest guard of defence that can be raised both for security of his own Royall Person, and the prosperity of his Realmes and Dominions; His Maiesty having duely considered these aforesaid reasons, if fully and absolutely determined forthwith to relinquish the City of Yorke, and all his former Intentions of raising Armes, whereby his Loyall Southerne Subiects were instigated nourish many iust feares and Iealousies of the event and purpose in raising such unnecessary Forces, and to give their mindes more Large and Satisfactory contentment, hee is graciously resolved to take off all disguises of war which did so disanimate and affright his Loving Subiects, and make it appeare by actuall Declarations that hee will endeavour to assimilate his Royall Father of blessed Memory, and to shew himselfe as hee is in his owne gracious thoughts a peaceable and pious King, and for the further conformation hereof, hee is purposed forthwith to renouare the Ioy and happines of this distracted discontented City, and to give them a testimony to secure their present feares, by his gracious returning and coming back to the City of London; that so the rumors and reports of any Warrlik actions and designs may bee extirpated

rirpated and suppressed, all matters settled in a quiet and peace-
 able condition by his gracious and loving correspondence with
 his loyall *Parliament* and *People* who are ready to hazard their
 lives and fortunes for his Maiesties safety and protection; and
 this concurrence in affection with his Parliament and people
 will no doubt bee the impulsive cause to produce many happy
 and auspicious effects: for as his Maiesties returning to Lon-
 don will be a great ioy and consolation to all his faithfull and
 affectionate Subjects, so will it be a disanimation to the ma-
 lignant party, when they shall perceive that all their evill
 counsellors hatched with such profound policy, and grounded
 on nefarious Principles cannot produce such a disturbance to
 the Common-wealth as they coniectured, nor detain the
 Kings Maiestie in the Northerne parts by irritating and
 provoking His gracious disposition to confront and op-
 pose His People and Parliament; who doe and ever shall
 account it the Highest and Noblest end of their endeavours,
 to shew their willingnesse and alacrity in obeying and ser-
 ving the Kings Maiesties iust and Legall commands, nei-
 ther can they conceive and imagine a greater and fuller
 ioy, exhilarating and swelling into an exultation of glad-
 nesse, then when they apprehend what felicity the Kings Ma-
 iesties most gracious Union and correspondent relation with
 his Parliament may operate in the affections of his Subject,
 and the felicitating of many great Affaires, which now bleed
 for want of expedition and due prosecution it being a ve-
 ritie as well in Politicall matters as Morall, that where there
 is no progression in State matters, there must needs bee a re-
 gression.

And besides these auspicious effects, which would result by
 the Kings Maiesties gracious conversion to his Parliament,
 and reversion, or returning again to his City of London; what
 sublimated Speech or high expressions of the most refined
 mellifluous

mellifluous Oratory, can delineate those earnest desires which doe enflame the affections of the Citizens to behold the animable and gracious aspect of his Maieſty, in whose countenance fierceneſſe and Maieſty are mixt together, to attract good ſubiects to an humble familiarity, and to ſtrike a terror into the bad : If there bee great demonstrations of ioy and exceſſive reioycing when friends long divided and ſeparated, doe by the indulgence of Fortune occurre and meet againe, or when friends are alienated in affection, if after their reconciliation, their combination in love grow the ſtronger, may it not hence much more bee concluded, that the Kings Maieſties long abſence from the City of London, ſhall make the City more ioyfull for his returne : while their hearts make loud acclamations of reioycing for his forſaking *Yorke*, as he intends to doe, and comming to London.

For the Kings Maieſty is (as it were) the *Corypheus* and Sun of Maieſty, that doth warme and cheriſh the hearts of his ſubiects with his preſence, and therefore it is no wonder that the City of London doth with ſuch ardency of affection deſire to be ſenſible of the animating beames of his favour, at a meere diſtance ; and that *Yorke* might not ſurfeit with his liberall benignity, and continuall reſidence, while *London* the ancient Seat of the Kings and Princes of this Land is left forſaken by his Maieſty, then which there can be no greater grieve ; for they knowing their 'oyall intentions to his Maieſty, to equiperate, if not exceed any of his loyall Subiects, cannot chuſe but be much diſanimated by the Kings Maieſties ſequeſtring himſelfe from his ancient Court of reſidence ; but now after mature deliberation and earneſt perſwaſion, his Maieſty is fully reſolved to give ſuch countenance to his ſubiects of the City of London, as their demerits in all ages for their loyalty and ſidelity hath deſerved, and to ſhew that his withdrawing himſelfe from *London*, was rather the effect of evill coun-

kill them any distrust or certainty conceived against them grounded upon any apprehension feares, grounded upon any tumultuary carriage or demeanor at *Westminster*, his Maiesty his Maiesty, in token of hearty recobciliation to his Parliament and People, and thereof is purposed with all expedition possible to revisit the City of London. And thereby give them ample testimony and confirmation, that *regnantis amoris redime gratio est*, the absence of Kings renovates the affection of Subiects, and makes their returne more welcome, there being nothing more desired then His Maiesties returne to *London*.



The Queenes Letter.

ROYALL SIR, Though I have beene a long time absent from you in Person, yet am I still and ever will be present with you in affection. No distance of place can divide our hearts, nor any length of time can lessen the reall and unsaigned love that is equal betweene us. My hearts desire is to see you, and once more to behold a happy Vnion betwene Your Maiestie and your Parliament.

FINIS.



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A Remonstrance of ⁵
LONDONS
OCCURRENCES

IN A
BRIEF, REAL, AND INGENIUS
Demonstration of all particulars, and the
bundle of Newes that flying Report doth
annunciate in all matters.

Describing the absolute and present estate of the
Common-wealth, and which way the Fancies and
Opinions of men are carried in these
troubles of the Kingdome.

Also prescribing solid Counsell to the ignorant, how to
know the fashions of *London*, and to discourse
prudently of the whole estate of this
Kingdome.

Replenished with many witty conceits and hu-
mours, with divers ingenious passages invi-
ting the Readers observation, and
Judgement.

Vir sapit qui pauca loquitur.

July 2. Printed for *Tho. Powell*, 1643.

A Remonstrance of

LONDON

OF THE

TRINITY COLLEGE

IN THE

UNIVERSITY OF

OXFORD

IN THE

YEAR 1719

AND

IN THE

YEAR 1720



The Map of Londons Occurrences.

IN Taverns and in other meeting places, when matters of Consequence fell to be the Subject of Discourie, it was formerly a custome to say, be it spoken under the Rose; but now when discord hath made mens tongues wrangle and jangle, it will be good for every one in the heat of their Arguments and Discourses to stay the clapper of their conceits, with this old Proverb, fit to be applyed for these times, namely, *vir sapit qui pauca loquitur.*

*The man is wise that few words speaks,
Rash speaking, often sheweth breakes.*

For what has every one to do to be a censurer of his brother, we raise up ridiculous reports of *Round-heads*, and they undergo this mocking Character in the judgement of the Cavaliers, that they are a company of thick skul'd fellows, who are the Idolaters of ignorance, and love to be factious; well, admit they would have no Service, but call it porridge, and think it to be no subtle brain to compose their entoxicated opinions; Suppose they cannot endure to see a Crosse, but will start & run back from it! Alas, they love good Coyn both in Gold and silver, though the impression and figure of a Crosse be stamp'd thereon: must I when I am tottering upon the Ale bench, and the Divell like a fly dancing about the candle, while every thing appears like a blew fogg or mist about me; must I or any one needs cast up our ma-

lice in rayling against *Round-heads*, he saith, *vir sapi qui pauca loquitur*, it is a good Motto fit to be learnt of old and young, to shew them how to rule their tongue; for in this Age, the man is wise that few words speaks.

Now what sayes the *Round-heads* against the *Cavalier*; but that in regard of their long haire they may be said to weare a horses tayle, that they are nothing but the desperate sonnes of furious faction and sawning favour, and that they are very busie and daring in moit places, and especially in the North, but whether this be true or not, *vir sapi qui pauca loquitur*, hee is wise that speaketh few words.

As for *Glergie men*, it may bee they were faulty, perhaps they had more Religion in their habits and Hoods, than they had in their hearts, I have knowne many a Duncce has got a Benefice, while the better Scholler has read prayers; and besides some of that coat were moit complearly proud, and some of them have, as it is generally knowne, preacht in the Pulpit like Players on the Stage, only to get themselves rich wives, but I need not pick holes in their coates, some poore Schollers Cassocks and cloakes are thread-bare enough already, and therefore, *Vir sapi qui pauca loquitur*, he is wise that speakes few words.

But there was never such a confusion of babling and pro and conning or cunning, you shall not finde three men agree in one opinion, but now they talke of the King, and then of the Parliament, as it happens and chanc'es, and conclude with prayers for both; but let discret knowing judgements meddle with their Markers, and not with State matters, let them talke and thinke with reverence of the King and his great Counsell the Parliament, ever praying for the prosperity of both, and the tranquility and peace of the Kingdome; *vir sapi qui pauca loquitur*, few words are wisest in all matters.

mauets. Suppose I see a woman and her husband sitting together, she scoulds and rayles upon him, calls him Rogue and Rascall, the people they passe by and none give them a word, perhaps he's a drunken Cuck-old that spends at the Ale-house that which should maintaine his wife and children; and shee playes the light huiwife and gives him monstrous hoines; will any one therefore be so foolish to speake what hee thinkes, and call his next Neighbour Knave, and his wife Whore; no no, *vir sapit qui pauca loquitur*. Some againe talke of the Irish Warres, and they imagine the Rebels are all conquered, others suppose that the businessse slowly forward, and that there is a malignant party at home, and that there are more Counsellours then those of the Law, but mum there, *vir sapit qui pauca loquitur*, fewest words are safest and wisest.

Pride is growne so rampant, that the Devils is tired with inventing new fashions, come to a great man as a distressed sonne of the Muses, and his Porter will almost frowne you out of the Hall, at last if your Booke be preferred to fall into the Lords Lands, you shall be bound to pray for his Honours halfe peece of bountie, bestow'd on your outside in pittie of your case: while a Whore shall have her whole pieces for a worke of one houres performance, but *vir sapit qui pauca loquitur*. But where are your Lawyers now with their suits longer and more tedious than their Cownes, there was so much bribery in their practises, so much colourable deceit in their Councils, and such juggling of conveyances under hand to defraud the true Heire, so that now if they were all turned into Rookes they might live in forke great Wood, for the Land has cast them up, and will be cheared no more by such fire-brands of dissention, that eate up the poore like beads, but *vir sapit qui pauca loquitur*, few words are wisest and best.

There

There was a Maid-servant call'd Faith, and she was turn'd out of service, and I think Faith is turn'd out of a great many Houses into the street: for the Devils have an intellectual Faith, but no cordiall and substantiall Beliefe, so that these seeming Fideians and Believers, are but white Devils.

There was a Letter brought to a Gentleman tother day, that contained merry News, good News, and true News: the merry News was, that the Yorkshire Maids have put down many of your Gallants at their own weapons, and that there are more wenches with child than ever was knowne in those Countries: But what was the true and good Newes? it was neither concerning this or that businesse, but onely of two Cheeses that a friend of his certified him he had sent him up by the Carrier, and there was no harme in all this, for, *Vir sapit quia pauca loquitur.*

*The man was wise that fewest words did use,
For he to write of Cheese did onely chuse.*

Now as for Hull it is a strong Towne well fenced and well victualled, it is strong in two respects, both for situation and Munition, and stronger fort he sent of pitch and tarre that comes from the shippes, and it may also be said to be strong, because there is good strong drinke and wine therein, but for other matters, *Vir sapit quia pauca loquitur*, the man is wise that speaks few words.

As concerning a Declaration, it is an expression of the mind and thoughts, by word and writing, as a Declaration at Law is an expression of wrongs and grievances: A Love-letter is a kind of Declaration, wherein he maketh knowne to his sweet-heart by the present contents of his Letter, that he is bound unto her in the utmost obligation of love and affection, but to speak of that or this Declaration of supream and high consequence

Requonoe, vir sapit qui pauca loquitur; he's wife that
speakes few words: There's no harme in all this, were
it not a mad thing for a man to burne his lippes with
supping, hea portage, to talke or write himselfe into
prison, as the notable Tub-lecturer the right unworthy
Mr. Walker the Ironmonger hath done; and make the
Proverbe true:

*That man in prison oftentimes shall sit,
Whose tongue in prating doth exceed his wit.*

There have been other praters and railers, who have
got nothing but to be tyed up like Mastiffe Dogges for
barking, some against one person, some against another,
and some at their owne shaddowes, such vehement
spirits are fit to be confin'd, for they would bring all to
ruine, could their power be as unbounded as their ma-
lice is; but they and all such may learne, *vir sapit qui
pauca loquitur*, he's wisest that speakes fewest words.

There are another company of ignorant spirits that
know not what Militia or Anarchy is, and yet they
apprehend them as fearefull notions, and will talke as
farre from the purpose as a blinde mans Arrow flies
from the marke, and all their Argument is their owne
weake foolish opinion, these talke of matters at Bake-
houses, Barbers shops, and Ale-houses, and especially
women, for they will hold a thing suffely by the end,
especially when it comes within the compasse of their
capacitie, but *vir sapit qui pauca loquitur*, the man is
wise that speaketh few words; but where the woman
is that speakes few words, is hard to be found, unlesse
she be asleepe, or laid in her grave; let women there-
fore talke as they are, like Parrets; of Religion, of Bi-
shops, of the Service of the Church, and the govern-
ment thereof, let them praise *Tom Brownist*, and *Tim-
othy Trouble* some his companion Lecturer, and let them
talke of newes from *York*, from *Ireland*, and tell newes
without

without booke to exercise their tongues, which can
never lye still, so more than their taylor. But let them
speake with gravity of matters of Religion and Pollicy
let them speake *nihil nisi bonum de principibus, et de re
Parliamentis*, nothing but good of the King and the
Parliament, and let them think on this Caveat in their
Discourse, *Vir sapiens paucas loquitur.*

*That man is wise, and still shall live at rest,
That speakes few words, and else dooth speak the best.*



*Why should common people
of high matters talke,
And let their bold tongue
before their wits walke ;
Let him that his wisest use
words few and least,
Of the King and the Parliament
still speake the best :
Then warily and charily
let us all sing,
And pray God to bleſſe
this Land and the King.*

FINIS.



6

THE
Copy of two Letters sent
FROM
R O M E,

The one to *Conny mac Guire*, Lord of
Jniskillin, now present in the Tower, or to his
Brother *Roury mac Guire* in Ireland; The
other to *Phelim Roe O Neal*, prisoner with
the Lord *Conny mac Guire*.

The one written by *Francis mac Guire*, *K.*
Cousin to my Lord *Jniskillin*: The other
from *Benoventura O Conny*, to
Phelim Roe O Neal.

Brought from *Rome* by Colonell *Crely*,
who was apprehended at *Dublin*, and after-
ward executed, the 26. of *June*.

Sent from *Dublin* within an inclosed
Letter by Master *William Scot*,
to his beloved Sonne *William Scot*
now Resident in *London*.

London, Printed for *Marmaduke Beut*. 1642.
July 2.

Copy of two letters

R O M E

The one to Henry was given, I think
by the same person who brought the
other to me, and I have not seen it since.
The second copy was given
to me by the same person who brought the
other to me, and I have not seen it since.
Brought from Rome by the same person
who was appointed to deliver the
sermon at the funeral of the late
Cardinal, and I have not seen it since.
Sent from Dublin by the same person
who was appointed to deliver the
sermon at the funeral of the late
Cardinal, and I have not seen it since.
I sent by Master William
to his beloved friend Mr. [Name]
and I hope it will be received.

DELIVER THIS TO
CONNOR MAC GVIRE,

Lord of *Iniskellen*; or to his Brother *Roury mac*
Guire in *IRELAND*.

My honoured Lord,



A thousand Commendations unto you, to *Bryan, Roury*, and the rest. I have heard of your and *Hugh Oges* imprisonment, and truly I never heard worse News in my life, had not some men much wiser then my self, comforted me; in regard you esteeme that great good, and no hurt will redound unto you and your whole Nation, from these your troubles. Truly my Lord, if you were dead (which God forbid) through that attempt, you purchased unto your former honours a glorious and everlasting name. The Pope, and the Cardinals his Nephews heard of your case, and how valorously *Phelim, Roury*, and other Gentlemen their assistants have behaved themselves, and rejoyced greatly thereat; so that I doubt not but he will send help unto you, if it be demanded, as becometh you. Therefore Father *Bonaventure O Conny*, brother unto *Encas O Conny* who is Lecturer here, thought fit to write to your Generall *Phelim* touching this matter; and I advise you to see wisely unto your reasons which he writ, and unto the good which will arise from them in time, and that you and *Phelim* do all things according to his directions, and the rather, that the Father *Bonaventure* is a wise, prudent, and learned man, and as faithfull and naturall to you as I am: If you be not present your self, *Roury* will supply your place before all things, I beseech you for the love of *Iesus Christ*, that true love be established amongst you, and let not the temptation of the Devill or man divert your mind from cherishing all possible love and kindnesse betwixt your self and *Brian Mac-Cunnaght*

(4)

his children, as I doubt not you will endeavour to draw unto you, not only your own kindred, but also all the ancient Roots of the Irish where ever dispersed or distant; and all to the glory of God, and the defence of our Religion; and I will be bound that God will be your help, if you beare out but one yeere, beleeve me the Pope and all the Catholique Kings will be glad that you crave their assistance, the merciful God grant it, and defend you from the outrage of your Enemies; so will he pray night and day, which is

Your own poor Cousen,

FRANCIS MAC GUIRE.

Rome; from Issidores Colledge,

March 4. after the Roman

Accompt.

HAD I finished my intended studiet, there is no thing in the world I had rather, then to live with you, and serve you untill death; and seeing I am not present with you, I beseech you let your counsell be wise and conscienable men, and such as be acquainted with the Customes of other Nations. I commit you to Gods protection; behave your self nobly for your Religion.

Commend me to *Hugh Mac-Mahonne* and his children.



From an original in the possession of the Earl of ...

TO MY HONOURED FRIEND,

PHELIM ROE O NEIL,

with my well-wishes, in *IRELAND*.

MY Honoured Lord, the Great God help you; I would have written often unto you, since I received Saint Francis his habite, and especially during the seven yeeres I lived in *Rome*, were it not that the Lord lately slain, and *Hugh Roe* my Brother charged me to keep no correspondence with you or any other freind there, to avoid suspition or damage to happen unto you thereby, now if that which is written unto us, and which we heare from all parts be true, (to wit,) that the thing which we long desired, and whereof we hoped in God, and in you untill now, be come to passe, the time of writing and keeping correspondence with you, touching such matters as are best and most needfull unto you in the present opportunity is now at hand; wherefore I could not choos: above all things but write these few lines unto you in my Mother tongue as being most safe. The holy Father and his two Nephews, Cardonall *Anthony Barbarinus* Protector of *Ireland*, and Cardinall *Francis Barbarinus*, who hath the power here in all such matters as concerne the Pope, have heard of the war and confederation which you make for your Religion and Libertie; and truly I cannot expresse unto you the greatnesse of their joy thereat, in so much that if they had received Letters, or if you did send an Agent with your will and designes, you should want no helpe, therefore I would have you to send some able man hither with a Declaration of the grievances in forme of Law. My Brother *Owin Roe* the Priest is in *Spain*, except he be gone into *Ireland* by this, he hath finished very well his study of Philosophy, Theologie, and Law, and is well spoken in the Latin, Spanish, and Dutch, he is I know well, sober, discret, learned, and bred according to the manner of severall Nations, to treat with any Prince of what matter soever; furthermore he is as you know faithfull and naturall

turall to the other Lords your Confederats; which qualities are most requisite in a man to be employed here, or in any place else upon the like occasion. I protest unto you before God, that I commend him not in that he is my Brother, but that I am not acquainted with any man of more ability to be employed in that service here then he, since *Hugh Roe* my Brother dyed, through the great misery and pains he hath taken in his last travels. I am teaching here these six year of the Colledge of the Irish, and all that time employed about the affairs of the late slain Lord. I might do you some service if I had received any intelligence from you; and some help to him whom you intend to send hither; there is nothing I had rather then come where you are, although I am settled here to my own contentment, do you use me and the rest of my function after such manner as shall seeme best unto you for your own service: Father *Arthur Mac-Geny* is in *Madrid*, and many more who would gladly performe any service, wherein you would be pleased to employ them, Father *Francis Mac Genis* is in *Germany*, so likewise is Father *Francis o Farrall*, who is very naturall towards you, and very intimate with the Emperour who now may give you good help, since you have eased him of the trouble of the Palatinate whom only he feared; there is in *Germany* also a Priest from the Countie of *Tyrolane*, *Edmond Mac Gray* a learned man, having of late comenced Doctor in *France*; there is a Divinity Professor *Patrick O Connor*, descended from the *O Connors* in *Leinster*, who hath done great service to the late deceased Lord; he is of nature loving and constant and bold as is his Cousin *Brandon o Connor*, who I doubt not will favour you. *Michael o Gormly* is in the Low-Countries, *Charles* of *Lovaine*, and many other of the like sort; See your self what is best to be done with *Owin o Neal*, who is in *Flanders*, and with *Con mac Cormock*, who is Serjant Major in *Spain*: but more is the pitty a man of no great policy or wisdom. I would that all the old trained Souldiers were there. I will write to my Brother *Murtaugh o Conney*, who was Ensigne to the late deceased Lord, and is now Captain; and to the rest of the Nobility of *Ulster*, that they repair to you without delay: You may write to the King of *Spain* amongst other things, that he give them leave to come unto you; I doe not know well, what will the Earl of *Terrence* do upon this occasion, his Regiment is disbanded, and he himself is gone

(7)

to the Court to *Madrid*. I fear much, That if he should goe into *Ireland*, he would breed more then trouble good. Noble Sir, fear God above all things, in following wisely the fortune which God offers you; let love and unanimity be among your selves, and shew great kindnesse to the old Irish of *Leinster*. Obliege all men unto your self as neer as you can; beware of the trick of the *Munster* men, who at this hour shew no candid dealings towards you in *Rome*, and will do worse as you shall see hereafter, unlesse you prevent it speedily by your Agent; for they ascribe unto themselves without any ground, the praise and glory of all your Heroicall deeds, as you may understand by *Enis* who is now with you, be sure to have a great heart, and make some head among you; but be sure to reserve the Crown for *Conins* side, viz. *Ulster*; Remember the old slavery wherein you lived long, and the generall destruction to come upon you, except you prevail; you shall prevail if you joyn your forces as you ought, God send it; I would advise every chief Officer among you, to have a Secretary a long with him, to take a Diurnall of every passage, and of the overthrows which your enemies receive, which shall redound much to your glory; Waste not the Country for fear of famine, I will write according as I hear from you; we would send unto you a Bull after the forme of the Bull, which *Hugh mac Baron* got, if we had received your Letters; The Church will do wisely if they commit the election of the Prelates there to the Nobility, and give them authority in this point.

Your faithfull servant

Bonaventura o Conny.

*Rome, From Isidores Colledge,
March 4. 1642. After the
Roman account.*

FINIS.

221418

16 Pissel
PIGGES⁷
CORANTOE;
OR
NEVVES FROM
the North.



LONDON,
Printed for L. C. and M. W.

1 6 4 2.





PIGGES

CORANTOE.



He generall newes is, no body knowes what to make of this World, and that all think there is a better, but its ten to one they doe not hit on't, that future ages are more subject to alteration then the present, that the Rumors of warres makes all beleewe Doomesday is at hand, and hath caused more tales in every mans mouth then truth.

Forraigne Newes.

That those Politicians that steere the course of all the States beyond the Seas imitates *Hocur Pocus* his Majesties Jugler, that can play fast, and loose when he list, for they know the English affairs at that distance better then honest pigge a great deale nearer.

From France 1. March, Stilo Novo.

That the Christian King is in a strange Quandary, and resolves with Fortie thousand men (remembreing that Jersey and Garnsey were once his) to dance French broiles after the Defender of the Faiths Musick, So makes good, old Tarltons song.

*The King of France with forty thousand men,
Went up a Hill, and so came downe agen.*

A 2

From

From Spaine 3. March,

That his Catholique Majesty sues for peace of the Hollanders, and blowes the coales now to be revenged, for the disgrace was put upon him in 88. when Don Pedro was taken prisoner.

From Rome 6. March.

That the old Signior with his Triple Crowne laughs in his sleeve at th Rebellion in Ireland, and hath proclaymed two Iubiles this year, by the advice onely of the Cardinall of France, that thinks to make his Master Sovereigne of the Narrow Seas with flat bottom'd boates, and supposes that the English are growne like Mermaides, halfe flesh, and halfe fish.

From London, March 26. Stilo Novo.

That for many yeares past certaine vermine called Projectors have bredd in the body politique, and entred themselves like Crabb-lice between the flesh and the skinne, procuring a great itch which is now broken out into a Scabb, not to be dried up with any salve but the balme of Gilliad.

That *Quidam videntur & non sunt* some seeme to be and are not, as your Bishops, and *Quidam sunt & non videntur*, some are and appeare not as your Iesuits in *England, Nam latet anguis in herba*, that is in plaine English, thereby hangs a tale.

That every compleat young gallant in London may perchance have a heart that hath not a hand to serve the King, for with one hand hee holds on his pipkin Beaver if any wind stir, and with the other supports his tender carkasse with a Cane, who totters on his Gallocias as upon stilts, and stradling after the French fashion, you may overthrow him with a Leicestershire Beane straw.

That Pigge saw a great many Taylors, Chanlours, Shoo-makers, *cum multis alijs* go downe Holborne the other day like sheepe-biters, and Honest Pigge did but crosse through Fetter lane, and he met them again

again in Fleetstreet, and then they were all made Gentlemen and looked as furious as Essex Lyons, and Pigges Taylor was so valiant as to present him with a long bill in the streete for money, but honest Pigge durst not call him lawcy knave for asking his owne so unmannerly in open street for feare of the Court of Honour.

That the Lawyers are of opinion (the Country being now in danger) must pay ship-money, but being sent unto themselves, they demurd and returned the old answer, the case is altered quoth Ployden.

That there is a filone drawn over the hearts of all Creditors. and if you meet with any shoe-shining with Lambe black, looke but behind them, there are Sergeants sneaking and peeping into Coaches and Sedans, and if they once seaze, there is no hope of Redemption. for fear the party will go for Ire and for there is more danger in staying then going, (unlesse you hold a prison in London the safest place) because there is more fear of Sergeants then Irish.

That all usurers, scriveners, procurers, bawds, pimps, players & panders, are absolutely broke, and intend to turn honest, during this war, which they pray may be speedily appeased. that they may return to their profession which they resolve to follow all their lives after.

That on Saint Fretters day *alias* Shrove Tuesday the city and suburbs trayned onely to keep the poor prentices in awe. and that all fresh water Souldiers and trayned bands are valiant so faire as their wives or mistresses serve for their knapacks to bring them pancakes and piddings into the field to dinner and provide them a Conny to supper at night, for they are like dunghill cocks that cannot fight without their hens.

And if pigge were in the Country, hee would excuse any trayned Souldier for God a mercy, and goe on in his place, for pigge is a pretty fellow in Buffe, and would not be denyed by the Captain that receives them. though he were not allowed by the Deputy Lieutenants.

That the Cavalleers have much more experience then their Horses, and there is some so simple to think that all this preparation is in jest, because all players stay behind, and instead of Souldiers there go babes and sucklings and things with patches on their faces like Ladyes to hide parke and troops of Gamesters and poets who ou. brave the Grecians in open field, now when they come upon the Stage if the Sceane should alter, and they fall too't in good earnest, the play were spoyled, and then there would be no time to alter it again from a Tragedy to a Comedy, nor to repent themselves they were Actors where they might have been but spectators only. That

That on a Sunshine day, you may meete your old Souldiers, some limping with old hurts like Vulcan, and some with one legge shorter then another like Badgers, with losse of a Leather heele, crawling to White hall, halfe starved, and halfe naked putt up onely in the face with Tobacco and hope of imployment. And do petition that they may have a months time to pray and make their wils, and give away nothing, and a months pay to recover their bodies with good dyer, least when they come to the point, they have more stomack to eate then to fight.

That the greatest Commanders are those that command money, but the best those that can command men, that if those brave blades that spent their lives at Ree, were there again they should be imployed if they had money and cloaths, but those that are alive and spent their fortunes there, can get none.

That a great inquiry is made what should be the cause of this distemper, the usurer layes the fault on the prodigall, the prodigall on the Scrivener, the Scribe on the broker, the broker on the Gallant, the gallant on the Citizen, the citizen on the courter, the courter on the projector, the projector on the common wealth, the common wealth on the ambitious, he upon the drunkard, the drunkard upon the whoremonger, so one honest man puts it upon another, the papist on the protestant, the protestant on the Jesuite, the Jesuite on the puritane, the puritane on the Brownist, the Brownist on the family of love, the family of love on the sincere hypocrite, he upon the pastors, they upon the lay-men, who tumble the question among the School-men, till at last it come to the Logicians, where a silly Frenchman gets it by the end (the very same that made his mother believe he could make two eggs three) and he ends that brabble with a fine distinction, and concludes that Religion by what name or title soever it be called *Est causa sine qua non*. But pigge is of another opinion he believes as the church believes.

That there are more honest women in Yorkeshire this year then there are like to be the next, what with Kentish long-tayles before, and Cavaliers behind, there's not a lassie hath the green sicknesse, nor hardly her Maiden-head.

That there is a list (at *Piggs* command) of your Ladyes of pleasure that are gone to yorke, and the poore ones get places amongst the Baggage, as soone as your poore Cavelers have imployment.

That the Phisicians follow the times that sends them away first that have best cloathes, and never examine whether they be able of body or not

not, and the rest that can purchase new Noses about the latter end of May, may meeete at the Randevous at their owne charges, and helpe to weaken the rest of the Army that are not by that time infected.

That the old world us'd to goe round, peace brought forth plenty, plenty spirituall pride, pride temporall warre, and warre peace; But now the world is turned upside downe, and all are acting the Antipodes young boyes command old Souldiers, wise men stand cap in hand to fine fooles, maidens woo widowes, married women rule their husbands, Clergy men turne Lawyers, and Lawyers honest men, Masters obey their servants and favourites lay their faults on their Prince; It was not so in *Temporibus Noab*, ah no.

That poore *Pigge* and his Horse are like to bee starved by a *Yorkshire* Attorney that threatens if his Horse doe but picke a sallet in his ground, he will serve him with greene waxe, *Quare Clausum fregit*, And if *Pigge* doe but peepe into the Henrooth, he has him up with another *Quare vi & armis, &c.* and rejoyceth to tell his neighbours how many trespasses there will be in *Yorkshire* the next yeare.

That honest *Pigge* is no Prophet, hee cannot tell how many goe to *Torke* that are not resolved what Religion or what side they will be off when they come there, nor how many are valiant, before they bee drunke, nor how many will fight without money; nor *Pigge* cannot by Art Magick descry a Captaine from a Gentleman Vsher in Buffe, nor a Whore from an honest woman by her face, nor a Cuckold from a Citizen by his forehead; and *Pigge* hath heard that every man hath liberty to goe and carry as much money and fine cloathes to *Torke* as he can get, but bring none backe againe, and that there are a great many commanders left behind till there be roome made for them by exchange of Buffe Coates for blew Bonnets, and then *Pigge* thinkes those that followes will not make great suit for imployment.

That in conclusion luck is all for we are all hoodwincke & know neither times nor seasons, nor beginnings nor periods, for from little springs flow great streames as the warres in Germany, & great shewes may produce small effects which every one may apply as occasion shall serve, and not beholding to *Pigge* till he returne againe from *Torke*.

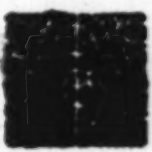
F F N F S.

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**THE
BISHOP**

**OF
ARMAGHES
DIRECTION,**

Concerning the Lyturgy, and Episcopall Government.

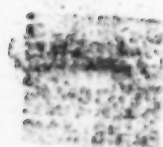
Being thereunto requested by the Honourable, the House of COMMONS.



LONDON,
Printed for A. B. and C. D. 1642.

THE
BISHOP
OF
ARMAGH
DIRECTION

General and Special
Instructions
to the
Bishops of the
Province of Armagh



Printed for A. B. and C. D. 1842
LONDON

THE
BISHOP OF ARMAGHS
DIRECTION.

*To satisfie your demands both concerning
the Liturgy, and Episcopall government.*

Ist for the Booke of Common Prayers,
it may be alledged that God him selfe
appointed in the Law a set forme of
Benediction, as *Numb. 6. ver. 23, 24, 25,*
26.

2. That *David* appointed set Psalmes to be sung up-
on speciall occasions, as the title of them sheweth.

3. That the Prophet *Ishai* appointed a set forme of
Prayers to be used by the Priests at a solempne Feast.

4. That *Christ* not onely commanded us to pray af-
ter such a manner, *Matth. 6.* but also used set forme of
words, *Ishai. 61.* and the *psalm* *When thou prayest, say, Our Fa-
ther &c.*

5. The Spirit of God is not restrained by using
A 3 a set

a set forme of praiers, then by singing set Hymns or Psalmes in meeter, which yet the adversaries of our Common Praiers practise in their assemblies.

6. Of all prayers, premeditated are the best, *Eccl. 5. 2.* and of premeditated praiers those which are allowed by publick authority are to be preferred before those which are to be uttered by any private spirit.

7. All the Churches in the Christian world in the first and the best times had their set forme of Lyturgy, whereof most are extant in the writings of the Fathers at this day.

8. Let our Service Booke be compared to the French, Dutch or any other Lyturgy prescribed in any of these former Churches, and it will appeare to any indifferent Reader that it is more exact and compleat then any of them.

9. Our Service Booke was penned and allowed of not onely by learned Doctors, but glorious Martyrs, who sealed the truth of the reformed Religion with their blood.

Yet it cannot be denyed that there are *quædam in pulchro corpore*, and it were to be wished, so it were to be done without much noise.

1. That the Calender in part might be reformed; and the Lessons taken out of the Apocrypha might be stricken out, and other Lessons taken out of the Canonickall Scripture appointed to be read in places of them; for besides that there is no necessity in reading any of the Apocrypha, there are some of the Chapters repugnant to the Doctrine of the holy Scriptures, namely in some Chapters of *Tobit*.

2. That in the Psalmes, Epistles, Gospels, and all

all sentences alledged out of the holy Scripture, the last translation of King James his Bible may be followed; for in the former, there be many passages not agreeing to the originall, as might be proved by many sentences.

3. That in the Rubricke wherein of late the word Priest hath been put in stead of Minister, it may be expunged, and the word Minister restored, which is lesse offensive and more agreeable to the language of all the reformed Churches, and likewise some clauses which seem surreptitiously to have crept into it, be expunged, as namely after the Communion.

4. Every Parishioner shall communicate &c. and shal after receive the sacrament, and other rights according to the order in the booke appointed, which words can carry no good sense in a Protestant Cure, nor those added after private Baptisme; That it is certaine by Gods Word that children being baptised have all things necessary for salvation, and be undoubtedly saved.

5. That in the Hymnes in stead of the Song of the three Children, some other were placed out of the Canonickall Scripture: And that a fitter Psalm were chosen at the Churching of women for these verses:

He will not suffer thy foote to be moved: and the Sunne shall not burne thee by day, nor the Moone by night: seeme not to be pertinent.

That in the Prayers, & Collects some expressions bettered, as where it is said, Almighty God which only worketh great things, &c.

And let thy mercy lose them for thee, &c.

And from all fornication and all other deadly sins,

as if all finnes were not deadly.

And that among all the changes and chances &c.

And in the visitation of the sicke, I absolve thee from all thy finnes, &c.

7. That in the singing of Psalms either of hymnes rymes, or other superfluous words, as I have said, and for why: and homely phrased, as Thou shalt feed them with browne bread; and take hand out of thy lap, and give thy foes a rap, and mend this geere, and the like, may be corrected, or at least a better translation of the Psalmes in meeter appointed in place of the old.

For Episcopall government, it may be alleged that in the old Law, the Priests were above the Levites.

That in the Law the Apostles were above the seventy Disciples.

That in the subscription of Saint Pauls Epistles which are part of the Canonickall Scriptures:

It is said that *Timothew* ordained the first Bishop of the Church of the Christians.

That Episcopall ordination and jurisdiction hath expresse warrant in holy Scriptures:

As namely *Titus* the 1. and the 5. *For this cause left I thee in Crete that thou shouldest set in order things that are wanting, and ordaine Presbyters, that is, Ministers in every City, as the first of Timothy the 5. 22. Lay hands suddenly on no man, and verse 29. Against a Presbyter or Minister receive not an accusation but under two or three witnesses.*

The Angels to whom the Epistles were endorsed, 1. and 3. of the Apocalyps, are by the unanimous consent of all the best Interpreters, both ancient and later

later, expounded to be the Bishops of these Cities.

Eusebius and other Ecclesiastiall Writers affirme, none contradicting them, that the Apostles themselves chose *James* Bishop of Jerusalem, and that in all the Apostolicke See there succeeded Bishops, which continued in all the Christian world, and no other government heard of in the Churches for 1500. yeares and more, then by Bishops, and the *Canns* both generall and provinciall consisted of Bishops.

That so many Acts of Parliament and Lawes of the Kingdome, and Statutes of the Colledges of both Universities, have relation to Bishops.

That the removing of them, especially there having beene no other government ever settled in the Kingdome, will breed an infinite confusion, and no reformation in the Church; yet it will be wished, that in some things our government might be reduced to the constitution and practise of the primitive Church, especially in these particulars.

1. That Bishops did ordinarily and constantly preach, either in the Metropolitan Churches, or in the Parochiall Churches in the Visitations.

2. That they might not ordaine any Ministers without the consent of three or foure at the least grave learned Presbyters.

3. That they might not suspend any Minister *ab officio & beneficio*, at their pleasures by their sole authority, and not but for such crimes onely, as the ancient Lawes of this Kingdome appointed.

4. That none might bee excommunicated but by the Bishop himselfe, with the consent of the Pastor in those Parishes the delinquent dwelleth, and that for heynous

heynous and scandalous crimes joyned with obstinacy and wilfull contempt of the Churches authority, and that for non appearance upon ordinations some lesser punishment might be inflicted.

5. That Bishops might not demand benevolence from the Clergy, nor exact allowance for their diet in their visitations, nor suffer their servants to exact undue Fees at Ordinations and Constitutions.

6. That Bishops and Officialls might be subjected to the censure of provincially Synods and Convocations.

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ARTICLES²

of Impeachment exhibited in
PARLIAMENT,
AGAINST

SPENCER Earle of Northamp	CHARLES Lord Howard
WILLIAM Earle of Devonsh.	Charlton,
HENRY Earle of Dover,	CHARLES L. Grey of Ruthen
HENRY Earle of Monmouth,	THOMAS Lord Coventry,
ROBERT Lord Rich,	ARTHUR Lord Chapell, &c.

For severall high Crimes and Misdemeanors.

Ordered to be Printed. *Hen. Elsing Cler. D.C.*

Whereunto is annexed,

The Grounds of the Proceedings of the
Parliament from the beginning to this pre-
sent, with the hinderances of their Procee-
dings and causes of these distractions.

TOGETHER

With the severall meanes which they have used
to prevent intestine Warre, and to hinder the
malignant Designes of the enemies of
the Peace of the Kingdome.

Likewise ordered to be Printed. *Jo. Browne Cler. Parl.*

July, 1. LONDON, Printed by T.F. for J.R. 1642.

ARTICLE

PARLIAMENTARY

CHAPTER

OF THE
NATURE AND
POWER OF
THE
PARLIAMENT
IN
RELATION TO
THE
CROWN
AND
THE
PEOPLE
OF
THE
REalm

Whereas

The Ourselves of the

Parliament from the beginning

of the

With the several

to provide

the House of the Kingdom

likewise ordered to be printed

By



Articles of Impeachment against the Nine Lords.



He Lords and Commons Assembled in Parliament, finding the distractions of the Kingdome to be great, have thought fit to explaine, and remonstrate to the world the grounds of their proceedings, and the causes of these distractions, in these ensuing particulars.

1. *The Roote of these mischievous designs.*
2. *The maturity to which they had attained before the beginning of this Parliament.*
3. *The effectuall meanes which hath beene used for the extirpation of those desperate evils*

and the progression which therein has beene made by the wisdom of the Parliament.

4. The wayes of opposition, by which that progresse is interrupted.

5. The courses to be taken for the removing of these obstacles, and for the accomplishing of our faithfull endeavours of restoring the antient Honour, greatnesse, and security of this Crowne and Nation, the roote of all this mischief we find to be a malignant designe of subverting the fundamentall Lawes, upon which the Religion and Justice of this Kingdome are firmly established.

The Actors hereof have beene,

1. The Papists, which hate the Lawes, as the obstacles of that subversion of Religion, which they so much long for.

2. Such Councillors, and Courtiers, as for private ends, have engaged themselves to further the interests of Forraigne Princes, or States, to the prejudice of his Majesty, and the State at home.

The common Principles by which they governe their Actions, are these.

1. To

1. To maintaine continuall Differences betwixt the King and the People, upon questions of Prerogative, and Liberty, that so they may gaine to themselves, and their parties, the greatest places of trust and power in the Kingdome.

2. To suppress the purity of Religion, and such persons as were best affected to it.

3. To disaffect the King to Parliaments, by slanders, and false imputations, and by putting him upon other wayes of supply, which in shew were fuller of advantage, then the ordinary course of Subsidies, which indeed have been the greatest cause of these troubles and distractions under which we suffer.

Heere are the Authors, and causes of these distempers made manifest, now it is necessary to declare how farre these mischiefs have extended.

Former relations, and precedent Declarations have made some apparent, but yet so great is the power of ambition, that the infliction and execution of the Law upon Strafford, the durance and imprisonment of divers others of that faction, can no

way deterre them from using all meanes to perfect their designes, and finding no way so apt for their purposes, as to foment lealoufies betwixt the King and Parliament, they have cast many odionse scandals upon the proceedings of Parliament, nay so farre has their treachery extended, that they have seduced diuers Members of the Parliament, (namely) *Spencer Earle of Northampton, William Earle of Devonshire, Henry Earle of Monmouth, Charles Lord Howard of Charlton, Robert Lord Rich, Charles Lord Grey of Ruthen, Thomas Lord Coventry, and Arthur Lord Chapell*, who are Impeacht for these high crimes and heinous misdemeanors, following.

1. That contrary to their dutie, they being Peeres of the Realme, and summoned by writ to attend the Parliament, and contrary to an Order of the House of Peeres, of the ninth of Aprill last, and severall other Orders, requiring the attendance of the said House.

2. That after a Vote passed in both Houses the 20. of May last, that the King seduced by wicked Councell intends to make Warre against his Parliament, &c. It was Voted that the departure of these nine Lords without leave at such a time, when the House had declared that the King intended to make Warre against his Parliament, and their still continuing at *Torke*, notwithstanding their summons, and command, is a high affront, and contempt of both Houses, and that the said Lords did as much as in them lay, that the businesse of Parliament might be deserted, and are justly suspected to promote a Warre against the Parliament.

For that they have by another Order of the 30. of *May*, beene duly summoned, by the House of Peeres, to make their appearance before that House, upon the 8. day of *June* last past, they refused to appear, and returned a scornfull Answer, by a Letter under their Hand, directed to the *Speaker* of the Lords House, and

re-

remaining there upon Record.

For which Crimes, and misdemeanors
(they tending to the dissolution of the
Parliament) and disturbance of the King's
dome. It is demanded by the Commons
that the said Lords may be brought to
their Answer, and receive speedy and ex-
emplary punishment, according to their
demerits.

Ordered by the Lords and Commons
assembled in Parliament, that this be
printed and published.

Hen. Elford, Cler. C. D. d

more & where against the Parliament.

For this first having by a Order
of the 30. of May 1628 by the
House of Peers to make their
8. p. made before the House upon the
day of April 1628. they returned to
the House and returned a formal Answer
to the House of the Lords House and
to the House of the Commons.

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H. Henrietta Maria, Queen of France
THE

10

QUEENES

MAJESTIES
PROPOSITIONS

TO

The STATES OF HOLLAND,

Concerning the Differences betwixt
His Majesty and His Parliament.

Together with their Answer to the said
Propositions.

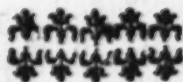
Read in the Audience of the Parliament and ordered to be
Printed.

John Browne Cler. Parl.

Also, the Report of Mr. PYM to the
House of Commons, concerning the Kings
MAJESTY, and other weighty affayres
of the Kingdome.

Likewise ordered to be Printed.

Hen. Elsing. Cler. D.C.



LONDON, Printed for I. H. and T. R. 1642. June, 30.

THE
OVERSEAS
MAJESTIES

PROPOSALS
TO
THE

Concerning the
His Majesty's
Together with

Read before the
Parliament

Also, the
House of Commons

MAJESTIES

London, Printed for J. H. and T. A. 1810. Price 1s.

The Report of Mr. Pym, made
to the Knights, Gentlemen, and
Burgesses of the Honourable
Assembly of Parliament,
concerning the 5. accu-
sed Members,



O long hath this
Kingdome suffered
a most terrible di-
straction, and hath
beepe so long di-
vided within it selfe
that the continuall
discordants, hath
be or the great
feares and leaue-
sies of a present ru-
ine and destruction, for we are taught by dayly
experience, that a Kingdome, divided cannot
stand, but must of necessity fall, and come to
utter destruction. Whether can we expect
that this Nation should againe flourish and in-
ioy

Joy its priviledge of Happinesse untill the Malignant party, that lyes scouting for his prey be cut off, and untill that there be a speedy course taken for the routing them out of England, whose divellish intentions hath alwayes beene bent for the utter Destruction of this Kingdome, how much ought we to give God thanks for remembring of us these dangerous Times. Hee hath of his great love and kinnesse beene pleased to provide still for this Kingdome in raising up most worthy and industrious Instruments for the preservation of his Glory, and this Kingdomes peace and prosperity.

UPon the 20.th of this present Moneth in the morning, divers of the Lords were present with His Majesty at the Court in the Councell Chamber, as namely the Duke of Richmond, the Earle of Southampton, Marquis Hamilton, and the Lord Savill, and being all met toget' er they thought it fit to mention these five Propositions unto Him. The first was:

1 That His Majesty desired that the Declaration from both Houses of Parliament which was sent to Him the ninth of May, might be fully disavowed. And

2 That His desires concerning the businesse of Hull and Sir John Hotham might be fulfilled, and Justice executed upon him.

3 That it was no small grieffe to His Majesty, that the Parliament should Declare that the Mi-
litia

litia belonged to them to dispose of; And therefore He desired that it might be declared, to be his owne Right.

4 His Majesty expressed to them, that it was a great dishonour to his Person, and his Princely Issue, to have such great disturbances in his Kingdome, as hath appeared in a tumultuous manner now of late. Therefore his great desires are that all those that doe rise in such a tumultuous and warlike manner, may have the Law, and Iustice, to proceed against them.

5. The last and greatest of all is this. That the Parliament may be adjourned to some other convenient place, as namely Oxford, Camebridge, Winchester, Yorke, Coventry, &c. or to any other place which his Majesty should command or thinke fitting, and many other things which will nat be suffered to be divulg'd to the world, this was their last meeting, and it is thought there will be another very suddenly, where they are resolved to conclude of some businesses of great importance, it is reported that there are many Pieces of Ordnance at Sea, ready to be transported towards the North.

There are some of the malignant Party which hinder my Lord of Holland, casting many base and vile Speeches against him, throughout the Northerne parts, and in my such like Speeches are divulg'd against the Parliament, by the malignant Party of this Kingdome, no question
being

being made thereof, it is an encouragement for others to doe the same.

When his Maiesty had propounded the aforesaid Propositions to the Lords which were Assembled with him at that time, he made a short Speech unto them, to this effect, desiring them to take those Propositions which he had propounded, into serious consideration, he being resolved that he fully determined to governe the whole Kingdome according to the ancient Lawes and Customes of his Predecessors, intending no way to alter them, and for the said Propositions, he thought absolutely that they fully belonged to his Prerogative, and Dignity.

Moreover he professed and made an Oath unto them, that he would give no Answers unto any future Messages but this, by the speciall intreaty of the Peeres.

This is the fullfect of his Maiesties Speech spoken to the Lords and Peers that were present with him at the Court of *York*, *June, 27. 1642.*

The Parliament having received a Commission of Array from his Maiesty, they fully determined to give their Answers and Votes concerning the same.

That it was against law, and against the libertie of the Subjects, and that all those that are actors in putting the Commissions of array in Execution (should be esteemed as disturbers of the Peace of the Kingdom.

PRO-

The Queens Maiesties Propo-

sitions to the States of *Holland*

June, 18. concerning the diffe-

rences betweene the King

and Parliament.



On the 23^o of this in-

stant Moneth, there

was a report made

to the House of

Commons, that the

Queen had taken

Order, that the

States of *Holland* should meet together,

and desired them to use what meanes

they could to mediate betweene the

King of *England*, and his Parliament,

and being met, they sate a greate while

and could not agree, at length they

con-

concluded that they were loath to intermeddle with the affaires of another State, but after shee had earnestly desired them againe, they consented, and have appointed the young Prince of Orange, Duke Robert, and Gustavus Har, to come over and see what good they could doe in that Case.

Ordered by the Lords and Commons assembled in Parliament, that this be printed and published.

Men. Elsing, Cler. D. C.



FINIS.

MIDSUMMER'S ^{II}
PROGNOSTICATION
Of Pacification and Vnity
BETWIXT
THE KING AND PARLIAMENT.
To the joy of the two Twin-Sisters,
LONDON
AND
WESTMINSTER.

Wherein is expressed,
The onely and readiest way to settle peace
in this our *Israel* these distracted times, and to bring
a happy reconciliation and agreement to this Kingdome,
with a stedfast love betweene His Majesty
and his Subjects,


This Vacation. 1642.

Written by *Isaac Massey*, M. A.

LONDON,
Printed by *Edward Griffin*. 1642.



THIS Midsummer's Prognostication.

 Mongst the Papers thick and threefold sent,
 Twixt *Torke* and *London*, King and Parliament,
 Let now a Preacher of Gods Holy Word
 One Paper print, *A Message from the Lord*.
 Go to, Ther's some would go to ransacke *Hull*,
 And so their stomacks would be prettie full:
 Ther's others would go ransack *Linbard street*,
 But fy upon them they shall never meet.
 For what say I now to such hungry soules
 That gape for such unheard of hony-falls;
 Their proper swords must in their gutts be sheath'd,
 That from their mouthes have first such frenzy breathd.
 To *Ireland* run, ye sword-men that would fight,
 Turne ye, take leave, and bid this land good night.
 We have a promise made to Protestants,
 Peace is extended to supply our wants.

(2)

The love of peace good protestants unites,
God is our peace; and nothing must affright's.
Christ is our peace, of peace the Counseller
Preacher of peace, of peace the practiser.
He is not angry but with onely those
That are to God, and each to other foes.
The law's for warre, the Gospell is for peace,
We of the Gospell have a lasting lease,
Call'd Gospellers of old, who hath not seene
That such the protestants of old have beene.
They tooke that lease not to expire, tis seal'd
A statute law, that cannot be repeal'd.
Now hold together *London, Westminster,*
Ye have one name and title Gospeller.
To get the honey bladder from the bees
The boyes in pieces pull them (each man sees)
Let nothing pull you sisters two, in twaine:
Then I prognosticate ye both shall gaine.
London, and Westminster infertilees
I cannot liken ye but unto bees.
You *Innes* a Court-men, and you Citizens,
I doe prognosticate you shall be friends.
I speake it seriously I doe not iest
I hold ye past compare above the rest.
I leave ye both, my callings inclination
Bindes me to be ith country this vacation.

But

(3)

But I have hope next tearme to visit ye
In health, in peace, in all prosperitie,
I see so many humble mens petitions,
The King preventing many propositions,
I dare be bold now to prognosticate
We have a working reconcil'd estate.
If I be found to drive the lying trade
Of Almanacks that are at Christmas made,
I have excuse will answer for me soone,
I write mine almanack *Midsummer Moone*.
If I by chance am come into the fashion
Of being mad, it is lesse imputation,
Than to be mad at Christmas in cold blood
When to make lies in print is farre from good.
But I may make a nigh and neighbour guesse
And if I erre my error is the lesse.
Because tis good to have adventured
Although successe should be unprospered.
Tis *Petermasse*, *John Baptiste*, *Midsummer*,
To be of future good a harbinger,
Tis signe of health, observe me in this tune
If ever you felt cooler moneth of Iune.
Or saw more plenty furnishing the earch
Or hasting more to come to timely birth.
Tis Saint *John Baptists* holy Almanack
Whereof at this time I presume to crack.

A 3

Both

(4)

Both for the cooling raine that fell that day
And for the wind that sweetly blew away
The sicknesse, that is feard, and was so fell,
It is asswagde, allay'd, and lessned well.

Tis little spoke of, all things promise faire,
To Citizens of nature Debonayre.

Bring forth your treasures hid, you that have store.

They doe repent, that be not warn'd before.

You that have Country houses and will go

As I have said above, forspeaking so,

Lift what I say, attend you every man

I greet you with the luck of *Jonathan*.

That God, which went with *Dauids* friend, the good

Prince *Jonathan*, who cleane did rid the wood

Of all the theeves (before that worthy man

Fled all the rogues, the host *Philistian*,

Whilst God with hony *Jonathan* did greet

From topps of trees the hony to his feet

Did drope, like amber from outlandish trees

The hony sweat from the laborious bees.)

That God with sweets bedew your country ground,

The choycest wellcoms for you there be found,

Where you intend in solemne recreation,

To passe the time of this next long vacation.

And for the rogues that robbers here would be,

Let them, like *Philistins* to tyborne flee.

That

(5)

That is a guerdon due, their just reward,
Who would have others from their owne debar'd.
But now for you that daily study how
Your private state may to the publique bow,
And how you may the rustie things refine
In Church and state, that no man may repine,
The Lord that gives both hearts and hands to worke
Put ends to rigid writings that doe lurke
In woods of paper leaves, there is no end
Saith *Solomon*, of making, much to mend,
Of many bookes, one humble supplication
May get of these a little relaxation.
God blesse the happie hopefull Parliament,
God grant in some things that they may relent,
An intermission make of rigid writing,
Tis said, there is no end of much indighting.
Thus I prognosticate, you must forgive,
And by a pardon generall must live.
The Parliament of some things must remit,
The King must pardon, and the naile is hit.
To this conclusion say a loud amen,
All you that are true hearted Englishmen.
This is prepar'd for peace and plenties meeting,
That they may have this yeare a friendly greeting.
The meanes you see, the Parliament inventing,
A bill toth' purpose, and the King consenting.

So

(6)

So by the end of this next long vacation
Our land shall be a quiet habitation.
Rumors of wars, distractions, all shall cease,
And then shall be securitie and peace.
After a day of raining showry winde,
A sunshine morning entertaines my minde,
Prognosticating after cloudy times,
Then comes a pleasure suting to my rimes.

FINIS.



These
Wine
Bread
Your
And
In
The
Now
Which
Omnipotent
My
God
God
Amen
That
Thus
Add
The
To
To
All
This
There
The
Abide

APOLOGY FOR PRIVATE PREACHING.

IN WHICH THOSE FORMES
are warranted, or rather justified, which
the malignant Sect contemne, and daily by
prophane Pamphlets make ridiculous.

(Viz.) *Preaching in a Tub.*
Teaching against the backe of a Chaire,
Instructing at a Tables end.
Revealing in a Basket.
Exhorting over a Buttery Hatch.
Reforming on a Bed side.

OR

(Indeed) any place, according to Inspiration (since it is
knowne) the Spirit moves in sundry places.)

WHEREUNTO
IS ANNEXED, OR RATHER
Conjoyned, or furthermore united, or
moreover knit, the Spirituall postures, allu-
ding to that of Munket and Pike.

By T. J.

Jun. 28. Printed for R. Wood, T. Wilson, and E. Christopher.

APOLOGY FOR PREACHING

IN WHICH THE
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TO you the Sanctified, Elected, Purified, Mundified, Justified, and Separated Brethren, I make this worthy and acceptable (although not Learned) Apology. It is not unknown to you how often we have been vilified by the name of *Puritans*, *Brownists*, *Separatists*, *Familists*, and (at last) censur'd with the detestable name of *Round-heads* and *Prickeares*; that wee are so 'tis confest, but why should we be teamed so in the way of disgrace, or villification; the manner of speaking makes the difference, I have knowne one man call another *Sir* in anger, likewise a woman beat her Maid by the name of *Gentleman*, termes in themselves gracious and acceptable, but according to sinister construction, the parties so termed appeare scandalized and ridiculous: next they abuse our Doctrine of Inspiration, and tell us it proceeds from the spirite of contradiction, but little do they imagine our contradiction is begot by inspiration: for unlesse our bodies be haunted with sanctified spirits, how is it possible we should reveale the word, since most of us scarce know a word of the Booke, and that is the reason that we can preach as well without a Booke as with it, but if we can continue and confide as wee have begun (which I shrewdly doubt) it shall bee

full for every Elder and every Select Brother to use
a *Horn-booke* (provided he be married) for I have
heard a little reading will do a man no hurt, let him
be learned past the Graces and the Sacraments, and
(for ought I know) hee may bee as fit to teach as the
best on's, and go roundly on with his businesse, accord-
ing to his own head, and in conclusion gain the
prick and praise, agreeing with his Auditors Eares,
which are long enough to make Asses of those that
write our Names backwards, and fix them before li-
bellous Sermons, saying they do *NOT RUB*, when
they do Rub, and rub the skin of to, wofull experience
has made it manifest, but though we desire to have our
heads rounded, we not care to have them rounded so
close; there ought to be a mean in all things, but
now I proceed to my Apologie which must prove
how necessary it is for a Tradesman of any degree to
preach in a Tub, teach against the back of a Chaire,
instruct at a Tables end, exhorting over a Buttery
hatch, Revealing in a Basket. Reforming on a Bed-
side:

I shall begin with the first, and produce you the
sacred Antiquity of Tubs. in the Days of *Dido* and
Richard the third, There lived an honest, Religious,
and fair spoken man called *Diogenes*, a *Round-dealing*
Man, and was so inspired with the spirit of opposition,
that he boldly durst affront the King, and bid him
stand from betwixt him and the Sun; and beleeve it
there was some mystery in those words: This man (to
make short of my Tale) lived in a Tub, and he being
a devout man, we must of necessity have this Argu-
ment allowed that if he lived in a Tub, he preached
also

also in a Tub, so that at last hee Reformed the King, who would daily leave his Palace to hear his worthy and Religious Tub Lectures, I wish our Times would not be more proud then the former, hee was a man of good life and conversation, and the Squares went *Round* with him, and when hee was smitten in Age, the King gave him the Title of Elder every day, with which he continued till the houre of his Death, and so much for this piece of Antiquity.

In the dayes of King *Arthur of Bradley*, and his four hundred forty sixe Elders of the *Round Table*, the first men that ever wore *Round-Robins*, there lived a Pastor whose Fame (you all have had a spice of) called *Cornelius*, a sickly man, and did all in a Tub with very good Ordure, and one that was inspired with the spirit of *Repentance*, and a man whose Zeal to the Sister-hood hath caused him in one Lecture to sweat six hours by the clock, where it was his Fate by the heat of overmuch *Devotion*, to conclude his dayes, and preach his own Funerall Sermon.

And so much Testification I think may stand to justifie the lawfulnessse of the aforesaid Tub, whose spirituall *Hopes* I hope vwill never fayle.

The Back of a *Chaire* is so far from having priority of the T V B, that it is much inferiour to it, and is never provided, but vwhen the good Wife hath employed the T V B about some other businessse, the body must as vwell be eased as the mind, but most commonly it is a vicker Chair, vvhich though it bee not altogether *Round*, is halfe
round

round, and doth almost agree as well with the spiri-
tuall groane as the Tub, and in case of necessity may
serve as well (take top and bottom) as the Tubbes:
but we doe not boldly (as that Arch Square-head
of prophanenesse the Pope doth) rearme our Chaire
St. *Peters* Chaire, though wee have much more rea-
son, and so it being needlesse to iustifie with stronger
Arguments the benefit of the Chaire, it being to-
ward noon, I will draw neere the Tables end, where
I doubt not but I shall picke out many wholesome
Arguments, and enough to satisfie any reasonable
man without that prophane porridge the *Service-
Book*, and in this piece of Doctrine (by your favour)
will be my owne Carver: this Table being finished
with substance to worke upon will allow a sweete
favour, and not strengthen but advance the spirit, and
maintaine it when it is up, then if this place be not
fit that alloweth both forme and matter, Ile stand
to the censure of the veriest Epicure, who I beleev
would sooner swallow this Doctrine than a great
many that seeme to make a more religious professi-
on: And now I have satisfied at the Tables end, I
will make no more Apologie for it, since apparant
truths are rather hindered then helped with tedious
Arguments.

I will now set forward to my Revelation in a
Basket, which hath beene held sacred because it was
given at the cost and charges of our inspired *Basket
maker*, a man inspired with much Charity, and got
all his reliefe by the Basket, it was by himselfe dedi-
cated to the Sheriffes, and by them well furnished for
the full edification of the poore, needy, and impriso-
ned brethren, who have suffered for the conforming
and

and tearing off of Surplices: and why may not a man
piously and zealously confirm the aged, and instruct
the youth in a Basket, as well as in a pulpit: the Ta-
bles end Lecture being ended for the Rich, the Bas-
ket Lecture for the poor and needy, let us proceed
to the Buttery Hatch, which is the fittest place in my o-
pinion to administer the liquor of Life and spiritual
drops of comfort, where some zealous men of our
Brother-hood have so overtired themselves with
earnestness in this Doctrine, that they have growne
uncensibie, not able to stand on their legs: or give a
ready word, that even with *Maudlin* sorrow percei-
ving their weaknesse to proceed no further, they
have wept with very griefe, being supported home
with exposition of next mornings Remedy.

But the whole strength of brain and power of Spi-
rit will preserve to hold out this Buttery Hatch Le-
cture, may with much ease administer Reformation on
a Bed-side, where inspired with the Spirit of Vnity,
we constantly conclude, and joyne in a copulative love
without the unnecessary assistance of any light, but
the flame of our own Zeal, with which I doubt not,
but that we are equally furnished, proceeding from
the precious Coals of Devotion: and inflamed by
the provoking Admiralty of the last Doctrine. I
hope these Arguments will suffice sufficiently to
unloose you of the necessary and profitable causes we
have to vindicate and apologize for the Dignity of
private preaching in so many Forms: and according
to this Method I shall now march on to the spiritual
Postures, which have allusion to those for Pike and
Musketeer, in which I will not prove tedious.

It

It is not unknown to you my beloved Round-heads that
there may be a spirituall warfare, in which you are not par-
ticularly exercised in the postures of your Doctrine you will
goe neere to suffer, and all the select of us; the first I will
instruct you in shall be that alluding to Pike.

Round heads stand to your Armes.

When Authority is absent, ---- *Disorder your Doctrine.*

When present, ---- *Order your Doctrine.*

If absent againe, ---- *As you were.*

If you conceive you shall have the better on't,

Shoulder your Doctrine and march.

If Authority bee too strong, then

(Round-heads) as you were.

If Authority appeare weak,

Advance your Doctrine.

If strong, ---- *As you were.*

If you get stronger in Faction, ---- *Charge to the Front.*

But if Authority come in full power, ---- *Faces about.*

Prick eares, stand to your Armes.

Now Authority is gone, ---- *Blaze ready your zeale.*

If Authority appeare not yet, ---- *Charge your zeale.*

If you expect the Victory, ---- *Join your zeale and rest together.*

Blow your zeale.

Prime your zeale.

Blow off your loose zeale.

If Authority come not yet, for our Sifters sake

Cook your zeale.

Guard your zeale.

Blow the coals of your zeale.

Now if you thinke to overcome Authority,

Present your zeale to the Left, and give fire to the Right.

But if you be vanquished betwixt this and Paddington,

Faces about.

FINIS.

13
TRUE
INTELLIGENCE
FROM
IRELAND,

RELATING HOW
the Rebels stole away 300. Horse
by night out of the fields neere *Dublin*, and
have taken the Earle of *Kildares* chiefe house.

Wherein was 100. of our men, ten
killed, and 90. escapt to DUBLIN.

With the conviction of the Earle of
Castle-haven for high TREASON.

SENT BY THE LAST POST TO A
friend in London, by a worthy Gentleman.



L O N D O N,

Printed for *John Sweeting*, June 30. 1642.



TRUE
INTELLIGENCE
from Ireland, Relating many
Passages of great consequence.

Dublin, June the 9. 1642.

SIR *Henry Titchborn* with some Horse and Foote went to *Dundalke* that day that the Lord *Digby* was buried, foure Colonels bearing up his Hearse-cloath: Also that day newes that the Rebels out of the bogges had stolne away a great part of the Cattle from *Dundalke*.

The tenth day at night the Rebels stole some Horses from us out of the fields neere to *Dublin*.

The eleventh day Captaine *Palmes* dyed, a Captain of Horſe of good note.

The twelfth day in the morning the Rebels on *Wicklow* ſide, being in number about 300. Horſe and Foote, came from the Mountaines, and tooke from our City ſide about 300. Horſe that were appointed for the Carriages to the Army that was to goe out within one day, this was much loſſe to us: about eight of the clock ſome Troopes were ſent to recover ſome again if poſſible, but could not, ſo that the protected Papifts Horſe were brought in to ſerve the neceſſities of the Army inſtead of thoſe taken.

The thirteenth day newes came, that Captaine *Grimes* had with 200. men relieved *Carlew* in deſpite of the Rebels that were 2000. Alſo that day our Horſe went out, and brought in ſtore of Cattle from the Rebels, about 600.

That day came to *Dublin* a meſſenger with a Drum from Sir *Philem O Neale*, from *Charliamont* with Letters, deſiring to exchange the Lady *Blany* and her Children, for his Daughter, who is with the State here, and it was granted: The meſſenger boated much of his Maſters ſtrength, not to be beleaved.

The

(3)

The fourteenth day there went out more of our Army, about 5000. Horse and Foote, with eight field pieces under the Earle of *Ormonds* command, they marched towards Trim to the rest that went before, how much further they intend to march none knowes.

The fifteenth day, Marmouth, the Earle of *Kildares* chiefe house, some eight miles from Dublin, was that night either by craft or carelesnesse of those that kept it, surprised by about 500. Rebels entring that vast house in the dead of the night, killed about 10. of ours, the rest being about 90. made away, and came to town, leaving all to the Rebels, who fired the house, and either burnt or carryed away all that was in it, things of good value.

Also this day a proclamation was published, that all protections granted to papists should be of no force after the 24. of this moneth, in regard of those that had them, having so falsly from time to time killed our men upon advantages (after many mischiefes committed, and much evill complaints) the State is sensible of the evill doings of them.

Also newes that the Earle of Antrem is taken in the North, and a guard set over him in his owne house.

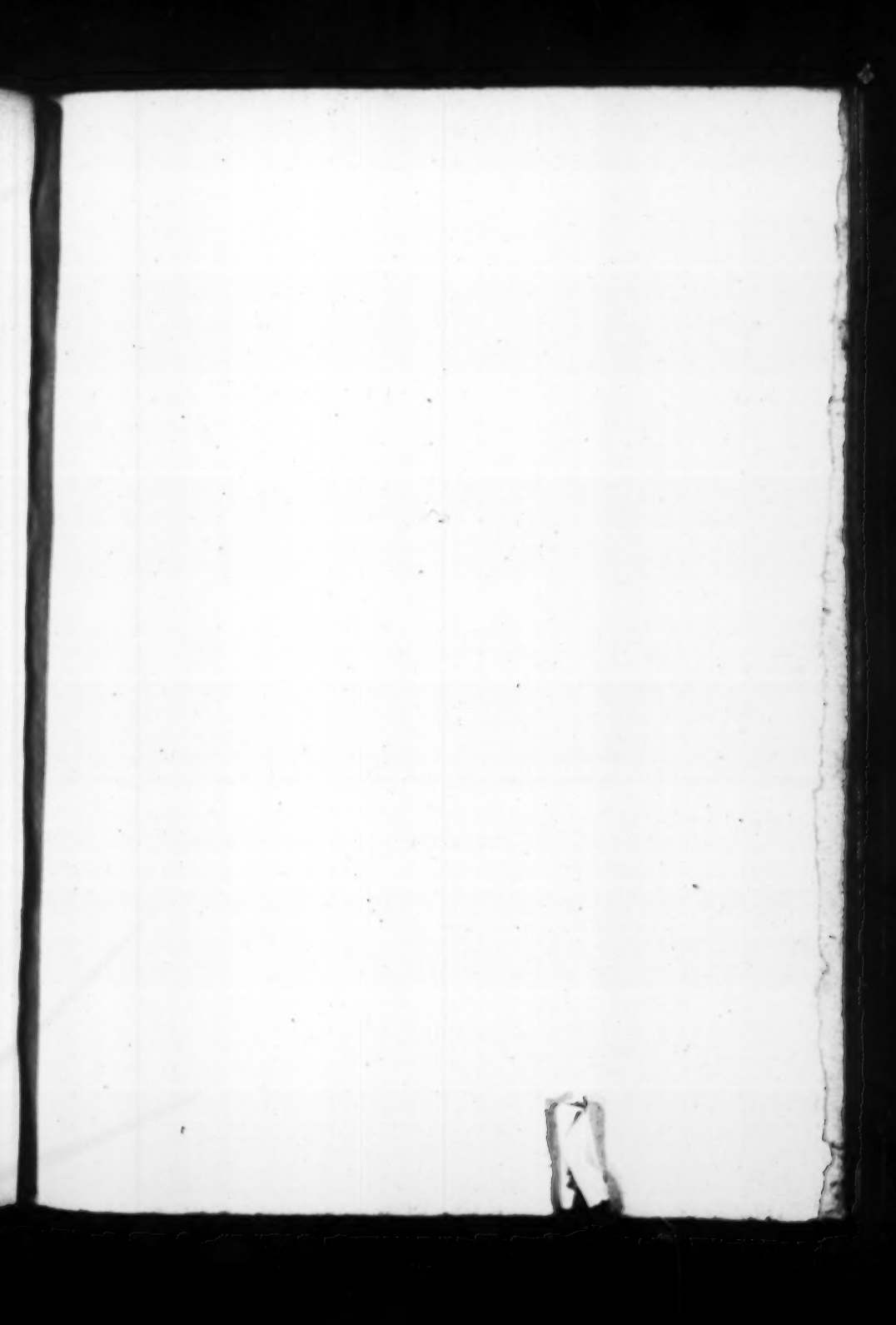
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Sir

Sir *Richard Greenfield* having intelligence of some Rebels at *Lints-knock-Castle*, about three miles distant from *Trim*, went before it with a considerable force, in which service the Rebels shewed themselves more desperate then formerly knowne, for so long as their powder did last, they fired upon our men, killed about 60. besides Officers which were shot, amongst which Lieutenant Colonel *Kirk* was shot in the back with a brace of Bullets, Captaine *Lucas* was shot in the arme, and in his thigh, three Lieutenants were slaine, yet our men pressing on with fury and revenge, the Rebels seeing all hopes to faile, fired the Castle about their own eares, and so consumed themselves and it together, their number not being above 80. of all degrees and sex.

The Earle of *Castle-haven* having had his tryall the eighteenth day of this moneth at the Kings Bench Barre, and was found guilty of high Treason, who is now at the Kings mercy in the Castle of *Dublin*.

Dublin June 20. 1642.



Severall

14

LETTERS

From the

COMMITTEES

In severall COUNTIES.

To the Honourable *William Lenthall*
Esquire, Speaker of the House of
COMMONS,

Read in both Houses of PARLIAMENT,

June 27. 1642.

Wherein (amongst divers other Passages very remarkable) is related how the Towns
Men of *Manchester*, put themselves into Arms, and
stood upon their defence against the Lord *Strange*
and his Forces, who came to seize on
the MAGAZINE.

With an intercepted Letter from Sir *Edward Fitton*,
to Sir *Thomas Aston* at *York*: Discovering a fowl
designe of the Malignant Party.

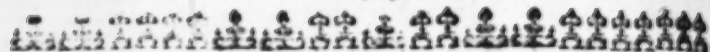
Whereunto is added severall Votes of both Houses.

Die Luna, 27. Junii, 1642.

Ordered by the Lords and Commons in Parliament, That these
Votes and four Letters be forthwith Printed and Published.


Job. Brown, Cler. Parliamentarium.

London, Printed for *Ioseph Hunscott*, and *John Wright*. 1642.



To the Honorable WILLIAM LINTHALL Esquire,
Speaker of the House of Commons, These present.

HONORABLE SIR,

 He high Sheriff of *Lancashire* having surprised the Powder and Match at *Preston*, as you have received Advertisements by a Letter herewith sent from M. *Rigby*, who instantly gave notice thereof to M. *Ashton* of *Middleton*, for prevention of the like in *Manchester*, where 10 Barrels of Powder, and some few bundles of Match were lodged in a room of a house belonging to the Lord *Strange*, and by him lent for the keeping thereof: M. *Ashton* forthwith repaired to *Manchester*, and then Sir *Alexander Ratcliffe*, and M. *Thomas Prestwich*, two of the Commissioners in the Commission of Array from the King, and M. *Nicholas Mosley*, and *Thomas Danson* the under-Sheriff, endeavoured to take away that Powder and March, but were prevented by M. *Ashton*, who, with Sir *Thomas Stanley*, and others, Deputy Lieutenants, took it, & removed it into other places of the Town: and thereupon my Lord *Strange*, who had upon Manday last seized and taken away above 30 Barrels of Powder, and a great quantity of Match from *Liverpool*, parcell of the Countreys Magazine, did, with many armed Forces, repair to a Town called *Bury*, neer *Manchester*, but 20 miles distant from his own house: This appearance of his, strook a great terrour and amazement into the Countrey, so that instantly, for their safety and defence, the Townsmen of *Manchester* put themselves into Arms, and many of the parts

parts Adjacent came voluntarily in unto them for their assistance: being come together, we and divers others of the Deputy-Lieutenants mustered and trained them, and with them began to execute our instructions for the *Militia*, and then stood in a posture of defence, as yet we do: And we and our fellow Deputy-Lieutenants, though our Forces were for the present much stronger then those of the Lord *Strange*, as we doubt not he well understood, did nevertheless, for prevention of effusion of blood, send unto him upon Thursday last two, and yesterday three of our selves to treat with him, and to attone the businesse; the result of these Treaties was, That his Lordship offered, That if we would return the Powder and Match into his hands, in the place from whence it was taken, then he would deposite them into the hands of some of us, and of M. *Robert Holt*, one of his own Deputy-Lieutenants by Commission from the King; whereunto we and our fellow Deputy-Lieutenants could not assent, so that upon those treaties, in those two dayes nothing is yet done therein; however, yesterday the Lord *Strange* dismissed divers of his Forces, so that but few men did yesterday appear about him, which occasioned us and our fellow Deputy-Lieutenants to suffer many of our Forces which came out of the neighbouring Towns, to return to their own houses; and this morning we have again for the like purpose as formerly, sent to his Lordship one of our selves, who is not yet returned: and since whose departure from us, we hear that there are new Proclamations sent from *York*, to be published in this County, against us and our proceedings upon your Instructions; that the King will be suddenly here with us, with great Forces; but yet we have seen or heard any of these Proclamations.

(4)

ons. We have this week discovered a foul designe, by a Letter from Sir *Edward Fitton* of *Gawsworth* in *Cheshire* Baronet, directed to Sir *Thomas Aston*, and intercepted by us; which Letter we have here inclosed sent unto you, having no other information touching the Contents of that Letter but what is therein contained, save onely that Sir *Edward Fitton* came yesterday very uncivilly amongst us and our fellow Deputy-Lieutenants, and required the Letter; and he and *M. Peter Danyell* the younger have given out great threats against some of us, for taking and detaining that Letter. Our high Sheriff, and his fellow Commissioners of Array, will readily, as we conceive, always upon all occasions, endeavour the power of the County against our proceedings upon your Instructions. These are all whereof we can for the present advertise you, onely in regard we dayly expect and fear great Insurrections of popish Protestant professors, Papists, and other malignant persons: which to prevent, & also to strengthen us in our proceedings in the *Militia*, we should infinitely rejoyce in the presence of the Lord *Wharton* our Lieutenant, and such other speedy assistance as you should hold meet for

Manchester in Lincolnshire,
25 of June, 1642.

Your most humble, and
faithfull Servants,

RAPHIEL ASSHETON.

JOHN MOORE.

ALEX. RIGBY.

For



For his truly honoured Friend,

Sir THOMAS ASTON Baronet,
at his lodging. *York*; present these.

27. Junii. 1642.

Noble Sir,

I Shall ever acknowledge it as an honour done unto me your poor Kinsman and servant, as that you did own me, in being so noble and friendly unto me while I continued at *York*: As also, the favour you did me, in bringing me to kisse the hands of him, to whom my life, my fortunes, and all that hath dependance on me, hath been ever, and ever shall be laid at His Majesties feet, to do him what service I am able. Sir, this day I have met with my fellow-Commissioners, concerning the Subsidies now in hand; we have chosen a Collector for the gathering of them, and appointed the Countrey, that they should with all convenient speed pay in the money, which I doubt not but will be within the compasse of a fortnight I moved the Commissioners, that the Collectors should keep the money in their hands: But I found they were unwilling of it; I did not presse them over-much to it, in regard that this money is to be paid into the Lord Major of *York*s hands; as also, *Yorkshire*, *Cumberland*, and *Westmerland*, with many other Counties. If you look into the Act, it will better satisfie you. Sir, I conceive, that if His Majestie would be pleased to send to the Lord Major of *York*, and the Citizens, that they should not part with the moneys untill they knew his farther pleasure, it might more properly be

(C)

be staid there then here, untill His Majestie be satisfied, that the money go the true way it was intended. But if His Majestie like not that way, and that I might know the way how for to stop it here, I would zealously perform it in what lyes in my power. And, I hope His Majestie will send me a Commission for the acting what I do.

Sir *William Brereton* will be upon Saturday (as I hear) at *Chester*, to settle the *Militia* of this Connty for the Parliament if he can; you know what a spirit he is of, and having a company of Roundheads about him, may much advantage him about *Chester*; he is so neer unto his Decoy, that he may send out his Ducks every way to fetch in others: what will be done in contradiction of him, I know not; for I hear nothing of my Lord *Strange's* stirring yet, nor of any Commission that is come from him. (Sir) I may assure you, that the major part of this Hundred of *Manchester*, where I live, will stand right. And now I will trouble you no further; only this I should wish from you, to favour me with three or four lines by this Bearer, to know what service I may do unto my King: And that you will be pleased, if there be any News stirring, to impart some of it unto me, and I shall acknowledge it as an extreme favour done unto me; And ever remain

Your Kinsman, and most true Servant,

EDWARD FYTTON.

If my Lord *Rivers* be at Court, I beseech you present my most humble service to him.

Gainsworth, 22 June, 1642.



Die Sabbati, 12. Junii, 1641.

Resolved upon the Question.



THat the Clergy of England, Convented in any Convocation or Synod, or otherwise, have no power to make any Constitutions, Canons, or Articles whatsoever, in matter of Doctrine or Discipline, or otherwise, to binde the Clergy or the Laity of this Land, without common consent of Parliament.

Resolved upon the Question.

Nullo contra Dicente.

THat the severall Constitutions and Canons, Ecclesiasticall, treated upon by the Archbishops of *Canterbury* and *York*, Presidents of the Convocations for the respective Provinces of *Canterbury*, and *York*, and the rest of the Bishops and Clergy of these Provinces, and agreed upon with the Kings Majesties Licence in their severall Synods, begun at *London* and *York*, 1640. Do not binde the Clergy, or Laity of this Land, or either of them.

Resolved upon the Question.

THat these Canons and Constitutions Ecclesiasticall, treated upon by the Archbishops of *Canterbury*, and *York*

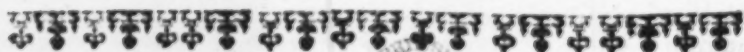
York, Presidents of the Convocations, for the respective Provinces of *Canterbury* and *York*, and the rest of the Bishops and Clergy of those Provinces, and agreed upon by the Kings Majesties Licence in their severall Synods, begun at *London* and *York*, in the year 1640. Do maintain in them many matters contrary to the Kings Prerogative; To the Fundamentall Laws and Liberties of the Realm; To the right of Parliaments; To the propriety and liberty of the Subjects, and matters tending to Sedition, and of a dangerous consequence.



Die Lunæ, 27. Junii. 1642.

O*Ordered by the Lords and Commons in Parliament assembled, That these Votes be forthwith Published and Printed.*

Joh. Brown, Cler. Parl.



FINIS.

Honourable Sir;

M After *Shutleworth* and my selfe, being in obedience to the commands of both Houses in our way to *Lancashire*, and bearing as we found it true, that by colour of a Letter from the King to Sir *John Girlington* the high Sheriffe of that County. publik Summons was given through all or most part of the County, that all the Protestant Subjects therein, should the next day appeare at *Preston*, to heare read the last *Lancashire* Petition to the King, and his Answer thereunto, and his Majesties a last Declaration to that of both Houses of the 19. and that of the 26. of *May*, we by the way discharged some, with whom causally met of their appearance, & willed them to do the like to their neighbours, and from the Constable of *Standish*, wee tooke a warrant directed to him alone, for the summoning of all within that Township, which was not had that very day being Sunday, beene published in *Standish* Church, by Master *Chaddock* the Parson thereof; and we did that night repaire to *Preston*, whither the next morning being the 20. of this instant *June*, the high Sheriffe accompanied with the Lord *Strange* his eldest son a child, the Lord *Mollineux*, son in law to the Lord *Strange*, and divers other Gentlemen resorted, and thither also then came about five thousand persons upon the said Summons, whom the Sheriffe did then draw out to a great Moore adjoining, called *Preston* Moore; but before the Sheriffe went forth, we, who by the shortnesse of time, could convene no other of the Committee, or of the rest of the Deputy-Lieutenants, acquainted the Sheriffe, that we with others, as a Committee of both Houses,

B

were

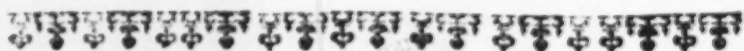
York, Presidents of the Convocations, for the respective Provinces of *Canterbury* and *York*, and the rest of the Bishops and Clergy of those Provinces, and agreed upon by the Kings Majesties Licence in their severall Synods, begun at *London* and *York*, in the year 1640. Do maintain in them many matters contrary to the Kings Prerogative; To the Fundamentall Laws and Liberties of the Realm; To the right of Parliaments; To the propriety and liberty of the Subjects, and matters tending to Sedition, and of a dangerous consequence.



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were

wereby them sent downe for the preservation of the peace of the County, and shewed him such parts of our instructions as enjoyed his obedience thereunto, and conduced to the present occasion, and we demanding, he acknowledged that he, upon the said Letter, had caused the people to be summoned and convened to the purpose aforesaid, and shewed us the Letter, but not the Declarations, we told him we feared the publishing of the Declarations might tend to the raising of a faction or party against the Parliament, and we therefore admonished and advised him to forbear the doing, publishing, or dispersing any thing of that nature, & we further demanding, he told us that he had a Commission of Array, directed to the Lord *Strange*, to himselfe, to Sir *George Middleton*, now lately made *Baronet* at *Yorke*, Sir *Alexander Radcliffe*, Master *Tildesley* of *Miercough*, Master *William Farington*, and others, and that when the people were drawne together, he would acquaint them with that Commission, and that he would also proclaim the Kings Proclamation, of 27. of *May*, which as hee affirmed, he had already caused to be proclaimed in many places, we thereupon wished him to forbear it, and afterwards according to our instructions, we tendered unto him, and required him in the name of the Lords and Commons, to read and publish to the people, severall Bookes containing the Declaration of the Lords and Commons, concerning the said Proclamation, and the supposed Statute, d. 7. *Edw. 1.* as also the Votes of both Houses, made the 20. of *May* last, with sundry Articles or Acts of Parliament, to confirme the same; but he refused to publish them or to receive them from our hands, and when the people were assembled, he and his under-Sheriffe, Master *Thomas Danson*, and *Robert Male*, a Popish Recusant, and others, did then read unto them the

the said Letter, *Lancashire* Petition and answer, the two
last Declarations of the King, and the Sheriffe himselfe
shewed unto them the Commission of Array, under
the great Seal of *England*, but before these passages were
ended, the assembly went away, except as we beleve about
6, or 700, persons, in whose preferce we call'd to the She-
riffe, and told him that we were to speake unto him, in
the name of the Lords & Commons assembled in Par-
liament, and were to acquaint him with our instruci-
ons, concerning his Commission of Array, and his in-
termedling with the Militia of the County, but he re-
fused to stay to heare them, and then according to our
instructions, we did in the name of the Lords and Com-
mons of *England*, require and command him to deliver
unto us that Commission of Array, to be by us sent to the
Parliament, or to give us his answer, and thereupon bee
denied to deliver that Commission, & Master *Tidley*
of *Mierscough* told us we should receive an answer from
York, we also in the name of the Lords and Commons
commanded the Sheriffe and all his fellow Commis-
sioners in that Commission of Array, to forbear the exe-
cution thereof, and all the people to forbear to obey
the same, at which the Sheriffe departed, and he and di-
vers about him cryed out, all that are for the King goe
with us, crying For the King, for the King, and so about
400. persons, whereof very many, and as we beleve
the greater part were Popish Recufants went with him,
and rid up and down the Moor, and cryed, For the King,
For the King, but the rest then staying with us, we proce-
ded and declared unto them, that we and others were sent
downe by the Lords and Commons in Parliament, for
the preservation of the peace of this County, and that
both Houses and our selves in particular, ever had done
and ever would doe, all things tending to the safety ho-

nour, and peace of the Kings person, & his Kingdome, and nothing to the contrary, and wished them not to divide betweene the King and Parliament, but to stand for the King and Parliament, whereupon with a generall acclamation, they prayed for the King and the Parliament, we then wished all high Constables, and petty Constables, and others then present, to be attentive, and we read unto them such parts of the instructions as were applicable to the present passages, and the Militia of the County, concerning which we told them, that all the Deputy Lieutenants appoynted by the Parliament, were forthwith to meet, and therefore we but being two, would give no further direction therein till that time, and then they should receive further advertisements how to behave themselves, and in the meantime we advised them not to suffer themselves to be drawne into Armes without direction from the Parliament, and so we dismissed the assembly, Sir George Middleton, and Master Thomas Tildesley of *Meriscough*, and Master Thomas Prestwiche, whose wives are Popish Recusants, and Master William Farington a Justice of peace, were in our judgements, the most busie and active, and they assisted, countenanced, & abetted the Sheriffe in all the aforesaid passages, and therein pressed and urged him forward, who of himselfe was thereunto sufficiently enclined, and whilst these things were in actiug upon the Moore, *Will. Snaper*, servant to Master William Farington, who during his late Deputy Lieutenancy, had placed in a private house in *Preston*, about 13. barrells of Gunpowder, and some quantity of Match, did secretly convey away about 6. barrells thereof, in Packcloathes upon Packhorses, and the next morning about 6. of the clocke and before, we had notice in whose house that Powder and Match was lodged the Sheriffe did convey away out of the Towne and Liberties

berties of *Preston*, the residue of the said Powder and
 Match, which being made knowne to me, I forthwith
 repayred to the Sheriffe, and shewed him the Order of
 the Lords and Commons, made the 10. of May last, for
 the disposing of the Magazines, and also a deputation
 from the Lord *Wharston*, authorizing his Deputy Lieu-
 tenants, or any two or more of them, to dispose of the
 Magazines of *Lancashire*, and then desired him to cause
 that powder to be returned to *Preston*, but he answered
 that he would not returne it, but would keepe it and de-
 fend it with the power of the County, and the Sheriffe
 and Sir *George Middleton* then said, that that Order should
 not be obeyed, and I thought it not meet for so small a
 quantity of Powder and Match, though indeed a very
 considerable quantity for the time and place, to en-
 deavour a returne thereof by force, so that it now re-
 maineth unknowne to me where they (who tooke it)
 have disposed it: in the last place I make bold to present
 my opinion, that the Malignant party could not by a-
 ny passage at the assembly on *Preston moore*, distinguish
 that the affections of any considerable part thereof, in-
 clined unto them, and I verily beleeeve that we lost not,
 but gained by that dayes worke, for the safety and peace
 of the King and Kingdome, yet concerning the Sheriffe,
 I considering the man, and the command incident to his
 place, the great number of Papists, the great store of
 Horses for service, now amongst them, the many Po-
 pish Protestant Professors and other Malignant per-
 sons, you may peradventure feare, that thereby we shall
 receive discouragement, unlesse your timely and full as-
 sistance be extended to us, & the other here intrusted by
 you, but however I trust in God, with the issue & sequel,
 his Majesty shall find the loyalty, and you the fidelity,
 and industry of Your humble servant, *Alex. Rigby.*

SIR,

THE reason why Master *Shusleworth* subscribed not this Letter, is, for that before it could be made up, I was by many of my fellow Deputy Lieutenants, upon the occasions mentioned in their and my Letters, herewith sent suddenly, called away from *Preston* to *Manchester*, whether Master *Shusleworth* is not yet come, pardon I pray you the foulness of the Letter, in regard of the shortness of time, and multiplicity of our occasions.

Manchester in Lancashire,
the 24. of June, 1642.

SIR,

IN obedience to the Instructions (which I well endeavour punctually to observe) I have taken the boldness humbly to present you this Account, that upon my first access into these parts, I distributed the deputations and Instructions to the severall Deputy Lieutenants therein concerned, and we have appointed a meeting of all the Deputy Lieutenants and Captaines in the County, upon Monday next: In the meane time it shall be the worke of my endeavour, to dispose and incline the Countrey to contribute their assistance to the publike service, which I suspect may be the more difficultly obtained, because it is confidently beleeved and expected by many (who prepare accordingly) that his Majestie intends within short time to come into these parts, and to prepare the Countrey for his assistance and entertainment, hath issued a Commission of Array to the Lord *Strange*, wherein (it is cre-

credibly affirmed) there is joyned in the Commission the Lord *Kilmorrey*, *Cholmondy* and *Brereton*, Sir *George Booth*, Sir *Richard Wilbraham*, Sir *Edward Fisson*, Sir *Thomas Aston*, and Our Sheriffe, Master *Leigh* of *Addlington*, Master *Thomas Chalmers*, Master *Thomas Cotton*, Master *Whitmore*, and others, some whereof have declared and discovered too much forwardnesse therein, though I hope one or two of them will be better advised.

Because therefore it is apprehended that at the same time and places they will attempt to put the Commission in execution when the Ordinance touching the Militia is likewise to be executed.

Give me leave (I beseech you) to represent this to your consideration, that so such further directions may be added to the former as may be thought requisite for by the former (as may appear unto you by this clause herein closed) it seemes to be intended, that the power and strength of the County is to be employed for the suppressing of such Assemblies, and for the apprehending and sending up all such persons as shall after admonition and command to the contrary persist, which is not to be expected to be effected without force and violence, which being once entered into, may not be suddenly composed and allayed, nor perhaps made good, unless we can dispossesse them of the Countrey powder, which is in the publicke Magazin in their hands, so as the Countrey is much wanting, save onely that which is in private hands.

Notwithstanding wee will use our best endeavours, within a short time to possessse our selves of the Magazin, and what may be the further pleasure of the Parliament shall be observed by him, who will alwayes make

it a chiefe worke of his duty to obey their command,
And to your self in particular, to approve my selfe,

Your most faithfull friend and servant

Chester 24 June 1642.

Will. Brereton.

Resolved upon the Question by the Lords and
Commons assembled in Parliament.

THat Sir John Girlington, Sir George Middleton, and Sir Edward Fitton, be forthwith sent for as delinquents.

Resolved, &c.

That the Lord Strange be required to deliver that part of the Magazin of the County of Lancaster (seized by his Lordship) into the hands of the Deputy Lieutenants of that County appointed by the Ordinance for the Militia.

Luna 27 Iunii 1642.

ORdred by the Lords and Commons in Parliament,
That these Votes and foure Letters be forthwith
Printed and Published.

Jo. Browne Cler. Parliamentum.

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TRUE NEVVES 15

FROM

YORKE.

Consisting of severall
Matters of Note, and High
Concernment, since the 13. of June,
concerning these severall heads, viz.

CONCERNING

- | | | | |
|------|---------------------|------|--------------------|
| 1. { | Sir John Meldrum. | 6. { | Duke of Richmond. |
| 2. { | L. Marq. Hamilton. | 7. { | L. Marq. Hertford. |
| 3. { | Earle of Newcastle. | 8. { | Earle of Bristol. |
| 4. { | Earle of Warwick. | 9. { | Lord Page. |
| 5. { | Lord Willoughbie. | | |

Whereunto is added Newes
from *Ireland*. viz.

CONCERNING

- | | | | |
|------|--------------------|------|--------------|
| 1. { | E. of Antrim. | 3. { | Lord Conway. |
| 2. { | E. of Castlehaven. | 4. { | Lord Digby. |

*With a Catalogue of the Names of the Lords that Sub-
scribed to Lewis Horse to Assist his Majesty in de-
fence of of His Royall person, the two Houses of
Parliament, and the Protestant Religion.*

London Printed for M. T. 1643.

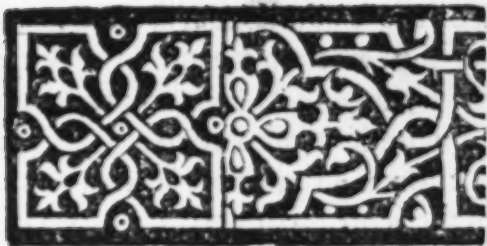
TRAVEL
FOR

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TRVE NEVVES
FROM
YORKE.

*Since Monday the thirteenth of
June. 1642.*



IR Iohn Meldrum hath sent a
Letter to the King, to advise
Him to submit to the Parlia-
ment, and His Maiestie hath
given Meldrums place to Ma-
ster Huliard a Yorkshire Gentleman that
tooke Sir Iohn Hotbams Ensigne.

The Lord Marquesse Hamiltoun hath
made

made a ſpeech to the King to vindicate himſelfe of the ſealouſies that are and have been upon him, wherein he proteſts, not onely his owne loyaltie and fidelitie to His Maieſtie, but undertakes with the ingagement of his perſon and Fortunes for all his Countrey men the Scots, that they are His Maieſties undoubted faithfull Subiects and Servants, and are and will be ready to lay downe their lives and fortunes for his Maieſty whenſoever he ſhall be pleaſed to command them, and they have ſent an Admonition to the Parliament to agree and ſubmit to their good King.

The Earle of *Newcaſtle* is made Governour of *Newcaſtle*, and is now there in the Towne with a Troope of Horſe, and a Regiment of Foote, conſiſting of 1200. The Earle of *Warwick* had a deſigne with three Ships to have ſurprized *Newcaſtle* and held it for the Parliament

The Lord *Willoughby* of *Parham* hath committed a Meſſenger of the Kings, that was ent with the Kings proclamation to the Maior of *Lincolne*, and hath ſent him

with a Guard to the Parliament, and commanded the Maior to attend at *Yorke*.

The King and the Lords declare together the Lords having unanimously resolved to defend the Kings person, and have thereunto all of them set their hands, and are ready to raise a great Army, the Duke of *Richmond* an hundred Horse, the Lord Marquesse *Hertford* an hundred Horse, and the rest of the Lords each of them forty or fifty Horse, being present above forty Lords attending His Majestie. The Earle of *Bristol* is come to *Yorke*, and the Lord *Paget* is come and hath begged His pardon, and is now all for the King, and will set forth a Declaration how much he hath been abused. The King hath set forth a Narration, and hath sent Articles of Accomodation of his owne to the parliament, absolutely refusing theirs, he hath offered a generall pardon to all but nine, which are the five Members formerly impeached, and *Hotbam*, *Martin*, *Ludlowe*, and *Wenworth*.

Newes

NEWES FROM IRELAND.

THat the Earle of *Antrim* is taken prisoner by the Scots, the Earle of *Castlehaven* committed at *Dublin* and charged with high Treason, The Lord *Conway* being Martiall of *Ireland* is reported to be so poore a spirited man, that hee hath ioyned with the Scots; and put himselfe under the command of Colonel *Munroe*, and it is much feared the English and Scots will fall together by the Eares, for the Scots grow so insolent they are not to be endured.

The Lord *Digby* of *Ireland* is dead, and honest *Francis Palmes* of a disease in *Ireland* that they fear is the plague, and our English are in all kind of wants that can be imagined.

The Dutchesse of *Buckingham* is landed at *Ches-*
ter, and is comming to settle her selfe at a House of hers in *Nottinghamshire*.

The KING in His propositions of Accommodations doth declare that he will have the last Remonstrance taken out of the Parliament Rolls and disavowed to be the Act of both, or either, House of Parliament; That he will have the Parliament forthwith adjourned either to one of the Vniversities, or the Cities of *Torke*, *Bristol*, *Winchester*, *Salisbury*, or *Coventry*; and then he will sit with them. And that there be a time limited for the dispatch of all Businesse and a concluding
of

of this Parliament. And His Majesty doth further declare in another Declaration assented unto by the Lords here, that whosoever shall furnish the Parliament with Horse, Armes, or Money, they shall be proceeded against with all legall severity, and that whosoever on the contrary shall furnish His Majesty with any of them for the performing of the Peace of the Kingdome, His Majesty will protect them, and repay them what they shall disburse by assurance out of His Parkes Houses, Lands, &c.

A Catalogue of the Names of the Lords that Subscribed to Lett^r the Horse to assist His Majesty in defence of His Royall Person, the two Houses of Parliament, and the Protestant Religion.

Yorke the 22. of June. 1642.

VV Hereas it may be collected by severall Declarations printed in the name of both Houses of Parliament: That the Kings sacred person, the Houses of Parliament, the Protestant Religion, the Lawes of the Land, the Liberty and propriety of the Subject, and the priviledges of Parliament are all in danger.

We whose names are under-written doe voluntarily offer and severally ingage our selves, according to the following Subscriptions, to assist his Majesty in defence of his Royall Person, the two Houses of Parliament, the Protestant Religion, the Lawes of the Land, the Liberty and propriety of the Subject, and priviledges of Parliament, when his Majesty shall have given commission under the Great Seale, for levying of Forces for those purposes against all power, levies and forces whatsoever, or to be raised, upon any pretence whatsoever:

To

To pay Horses for three Months, thirty dayes to the Month, at two shillings six pence *per diem*, still advancing a Month's pay, the first payment to begin so soon as the King shall call for it, after the Commissions shall be issued under the Great Seale. In this number are not to be reckoned the Horses of the Subscribers, or those that shall attend them.

	Horse	Horse.
T he Prince	200 Earle of Newport	50
The Duke of Yorke	120 Lord Mowbray	30
	Lord Willoughby	30
Lord Keeper	40 Lord Gray of Ruthin	10
Duke of Richmond	100 Lord Lovelace	40
Lo. Marquess Harford	60 Lord Paget	30
Lo. Great Chamberline	30 Lo. Fauconbridge to come	
Earle of Cumberland	50 Lord Rich	30
Earle of Huntington	20 Lord Pawlet	40
Earle of Bath	50 Lord Newark	30
Earle of Southampton	60 Lord Mauntague	30
Earle of Dorset	60 Lord Coventrey	100
Earle of Northampton	40 Lord Savill	50
Earle of Deavonshire	60 Lord Mohun	20
Earle of Dover	25 Lord Dunsford	40
Earle of Cambridge	60 Lord Seymour	20
Earle of Bristol	60 Lord Capell	100
Earle of Westmerland	20 Lord Faulkland	30
E. of Barkshire & L. Andover	30	
Earle of Monmouth	30 Master Comptroller	20
Earle Rivers	30 Master Secretary Nicholas	20
Earle of Carnarvon	20 Lo. Chief Justice Banks.	20

The Lord Thanet is not here, but one hath undertaken a hundred for him.

Sum. total. 1695.

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1695

1695

THE QUEENS ¹⁶
MAJESTIES
DECLARATION

AND

DESIRES

TO

The States of HOLLAND

JUNE, 18. 1642.

With M. Pym's Resolution concerning the Earl of Leicester.

As it was reported to the Honourable House of Commons, June 23. MDCXLII.

Wherein is Declared Her Majesties reall Intentions and Resolutions concerning His Royall Majesty, and the High Court of PARLIAMENT.

With Her Maiesties Message and Propositions to the States of HOLLAND, concerning the Kings levying of Forces, and the Names of those Lords which are to come for ENGLAND, with a Message from the States to the King and Parliament.

Also the States gracions Answer to Her Majesties Message.

Likewise severall Propositions from the Commissioners of Scotland, to the High Court of Parliament.

Ordered that this be printed and published.

John Brown Cler. Parl.

June 30. Printed for J. TOMPSON, and A. COLE, 1642.



*The Queenes Maiesties Declaration to the
Stats of Holland, June 20.*



As the Faces
of all Brit-
tain shew their
hearts and in-
clinations, so
if their hearts
were glazed
with a Chri-
stall, they
would ap-
pear fearfull
of the future

were not the Representative Body of
the State carefull to cure the present
malady, purge the distempered humour,
and save the much gangred body, by cut-
ting some rotten and putrified members
of which insect, insect, and invade the
Republique, those are the greatest In-
cendiaries

cendiaries which now lye lurking about about this Kingdom, who adhere and joyn with the malignant party, and those are the greatest part of our Distractions and Ruines, they being the greatest cause of all our Distempers at this present.

Which Times are like to prove very dangerous to the *Common-wealth*, unlesse God of his infinite mercy be pleased to prevent their Damnable Designs.

For it is reported, that the Malignant party which are about His Majesty, doth now begin to assemble in great Multitudes, striking Terrour and fear into the hearts of His Majesties loving Subjects; especially, about the Countries adjoining to *Yorkshire*.

For it is divulved openly, that some of the Lords doth now begin to seize upon Towns in the North parts, but God grant that this Report may prove false, and that we may not live to see such dreadfull Times as those, to have Dissentions and Civill Wars amongst our

our selves ; For we may see the beginning, but God knowes who shall live to see the ending.

In *Richard* the 3. time, when the Civill Warres began to encrease in this Kingdome, there was many a great and bloody battle fought in this Iland, thousands of men being slain therein ; even so may it provenow, unlesse God of his great mercy prevent it.

These Rumours hath beene divulged through many Nations, which hath bin a great encouragement both to our Foreign and home-bred Enemies.

These sad and wofull Distractions our most gracious Queen took into consideration, daily heating of the Disensions which were betwixt His Sacred Majesty, and his Great Councell the High Court of *Parliament*, which caused great Discontent to arise in her Royall Brest, and considering seriously with her Selfe shee thought it meet and expedient to make her Desires known to the States, and to propound these Propositions un-

to them, declaring Her Resolution concerning the *Parliament of England*.

On Wednesday the 22. of this month, there was a Report made to the House of Commons, that the Queen took Order, That the States of Holland should meet together, and desired them to use what means they could to mediate between the King of England, and His Great Councell the Honourable Court of Parliament.

The States hearing of Her Majesties Desires, gave their assents thereto, and appointed the time to have a generall meeting, where being met, they sate a great while in debate, and could not agree, returning an Answer to Her Majesty that they were loath to intermeddle with the affairs of another State.

Her Majesty receiving this Answer she earnestly desired to speak with some of them, and sent a Message to them, desiring them that they would be pleased to grant to the aforesaid Propositions, wherein she declared her Desires, intreating

ting them to give their Consents to her
Requests.

The States hearing how importunant
Her Majesty was for the performance of
Her Demands, they most graciously gave
their Consents to what she desired, and
ahpointed that the young Prince of O-
range, Duke Robert, and *Gustavus Horn*,
should immediately be dispatched for Eng-
land with a Messlage to the King and Par-
liament, to use means to joyn the King
and Parliament in Unity and Concord
together.

Which God grant they may, That so
this Kingdom may flourish in its purity
of Religion, the Laws of this Realm be
Established, and Enacted both by King
and Parliament; the Which being assen-
ted to and performed, His Majesty will
be settled in His Royall Dignity, and his
Crown so fastned upon His head, that all
forreign Powers hereafter cannot remove
it.

Both Houses received Letters from
Holland, that divers ships were going to-
wards

wards the North, but they were resisted
and kept from going by the English Na-
vie.

The Lords declared at a Conference, that it was very
requisite the Earl of Liecester should go into Ireland, to
which *M. Pym* made answer, that the Earl of Liecester
was very willing to go, but that many weighty and just
occasions hindered him.

*There came divers Propositions from the
Commissioners of Scotland, concerning the mo-
nys which they had formerly laid out.*

Desiring that His Majesty would be
pleased to assent to the Ordinance of
both Houses, agreed on by them, &c.

Ordered by the Honourable House of
Commons, That this shall be printed
and published through the whole
Kingdome, by the Consent of the High
Court of Parliament.

Joh. Brown Cler. Parl.

Hen. Elsing Cler. Parl. D. Com.

FINIS.



17

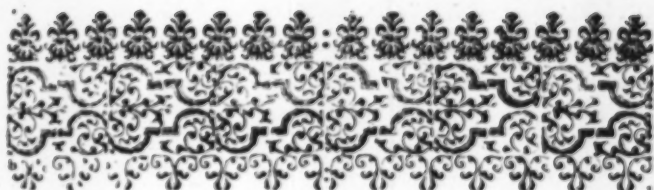
THE
PRESENTMENT
OF A
Schismaticke.

By the Right Reverend Father
In GOD, THOMAS, LORD
BISHOP of DURHAM.

In his Sermon Preached at the Cathed-
rall CHURCH of Saint Pauls the 19.
of JUNE 1642.



LONDON,
Printed by T. Badger, for R. Whitaker, and S. Brown, and
are to bee sold in Saint Pauls Church-Yard.
M. DC. XLII.



I CORINTHIANS II. 16.

*But if any Man seeme to be contentious
we have no such Custome neither the
Churches of God.*



He sound (Beloved in Christ Iesus) I say the very sound of these two words which you have heard, *Contentions* and *Churches*, can tell you of the consonancy which is between this Text, and these our times of Contentions and distractions in our Church, which will more manifestly appeare in the discussing the Text it selfe, which consisteth of these two parts.

The first is the presentment of a Schismaticke, in these words [*If any seem to be Contentious.*]

The second, of a Renouncement and rejecting of him in the next words [*We have no such Custome, nor the Churches of God.*]

In the first place we are to learne the Presentment, [*If any*] doth the Apostle doubt hereof? He sheweth in the former Chapters that he had information there-

A

of

Verse 18.

of, and doth he now question it? Let us consult with himselfe in the 18 *verse*, where speaking of that his intelligence, saying [*I heare there are Schismes among you*] addeth, saying [*and I partly believe it.*] O that wee could believe our contentions but in part: Next [*If any*] saith he, naming none, nor will I: No nor yet will I aime at any one; however: [*If any*] saith the Apostle, he is absolute, he will not spare any one; *There is no respect of persons with God*; and so it ought to be with the Ministers of God: But we shall see our Schismatick in the next words, *If any seeme to be Contentious*. Behold the Man, it is the contentious Man; who will be far more visible in the Greek, *ἁγῶν*, signifying a contentious Man: And which is more, there is in it both *ἄνθρωπος*, a Lover, and *ἁγῶν* in the end observed by the *Grecians*, to give this *Emphasis* to such words, as to import a *delight of doing*: And now you have the full face of this Schismatick, that he is one that *delightfully loveth Contentions*: Neverthelesse, because one may see the face of another, and yet not discern the linaments and figurature, except he take an exact view. So here will it be hard for us to marke the right properties of this kind of man, without some description, setting out his Characters even to the life; to this purpose we have brought you one, as exact as either wit could invent, or art expresse; borrowed from St *Augustine*, which for the excellence thereof

* Calvin. Instit.
tut. lib. 4. c. 1. §.
16. ex August.

* Master Calvin translated into his Institutions
lib. 3. contra Parm. Illi filii mali qui non odio iniquitatem alienarum sed studio contentionum
suarum infirmas plebes, jactantia sui nominis irritas, vel totas trahere, vel certe devidere affe-
ctant, superbia, tumidi, pervertitia vesani, calumniis insidiosos, seditionibus tumultuosos, qui ne luce
veritatis cavere ostendantur umbram rigide severitatis ostendunt nites ad sacrilegium Schismatis &
occasionem praeficiunt.

the

the which I am now to deliver to you paraphratically.

First, *this Contentious Man*, saith he, *maketh ostentation of his own worthinesse*; his Character here it selfe conceitednesse, rank poyson at the first, as *Salomon* in *Prov. 24. 12.* his *Wisdom* thought of it: *Seest thou one conceited in himselfe* (saith he) *there is more hope of a foole than of him*: especially if it be of the worthinesse of his own wisdom: And if he be given to *Ostentation*, then sure he will seeke out some company among whom hemay boast it: That is the next *carrying people after him* (saith *Augustin*) alluding to the words of Christ, concerning like *contentious, drawing disciples after them*, this Character is popular ambition, that that company may be dependant upon them, and then it is odds he will carry and draw them from the Church, which is specified in the next words. *Affecting Divisions*: This Character is black mallice, affecting divisions, that is, delighting in divisions, even for divisions sake, as much as to cut off the Limbs of a Man, only to cut them off: And when this division is wrought, what will this boaster think of himselfe trow ye; It is told us, *He swelleth with Pride*, You have his Character named, it is swelling Pride. And no marveile, for when this ostentator shall look behind him and see, as a Leader, what Troops of People he *carrieth*, or, as a *Rabbi*, what number of Disciples he *draweth* behind him: Is it any wonder that being cryed up by their acclamation, their breath should be a full Gayle (He hoyssing up his top-sayle) to carry him, he knoweth not himselfe whether, being now destitute both of the Helme of discretion, and Anchor of moderation, as

will now appeare by his other Characters, in respect both of Church and State: Church how? He is *deceitfully slanderous*: You see the Character is lying *deceitfully*: And so it must needs be; for doth any separate themselves from any Church, but will cast dirt with their heeles upon the face of that Church by imputations (albeit never so false) against their generall conversation, as prophane, their Doctrine Erronious, their worship as Superstitious, or Idolatrous, whereof we shall have occasion to speake hereafter. Nor shall the Civill estate escape them. Therefore doth *Augustin* note them to be *Trecherously seditious*: *Germany* gave the world sufficient Arguments hereof, by the miserable combustions raised by the *Anabaptist* faction among them: And something I could say concerning the same among us; If the report of *Pamphlets* were worthy the *Pulpit*: only this one thing, which I have read in divers of their printed Books; that in their invective against Church Government and Service, they excite their Auditors by such Texts of Scripture as speake directly of massacring: One I have yet in memory, the words of *Jeremiah*, *Cursed is he that doth the work of the Lord negligently*, where immediatly followeth, *And cursed be he that keepeth back his sword from Bloud*: wherby was ment the vengeance which God would have executed upon *Moab*, as if they who are now *Thorns* in the Eyes of States, would afterward prove Goats in their sides: But can any imagine how these contentious ones can presume to shew their faces in broyling the world in this manner? Be it known unto you that however ostentative such Men are, yet they disguise them-

themselves, as the same Father will have us observe. *Least they may seeme* (saith he) *to be destitute of the light of Truth.* Destitute then they were of Truth, which is the Character of Ignorance, although they would not seeme to be such; next they arrogate to themselves *the shadow of Austerity*: Not true austerity, but a shadow of it, which is a Character of *Hypocrisie*? The Devill himselfe could not deceive Men coming (as I may so say) in his own likenesse, and not putting upon himselfe the semblance of an *Angell of Light*. And notwithstanding all this, his Austerity is but a shadow, Why so? Because it is not substantiall in them; for what is the substance of a Christian, is it not Charity? *If I give my body to be burnt, and have no Love, I am nothing: If I give all my goods* ^{1 Cor. 13.} *to the poore, and have not Charity, I am nothing.* So that these men having but a shadow of goodnesse, they themselves are transparent; so that a Man (in respect of Charity) may look thorow them, and then their Character must be just *nothing*, otherwise our Apostle will give them a proper one: where hee saith of such contentious spirits, *Whilst you have Schismes are you not carnall?* When therefore wee are to discern of these, we are not to regard there outwards; because their *Austerity* is but a pretended singularity of Devotion in themselves, and tigidity against others, which how spirituall soever it may seeme to be, yet it may be *Carnall*: For *Pride* and *Envy* are Notionals; and yet by the Apostle are listed among ^{Gal. 5. 20.} the *Fruits of the Flesh*, which are the corrupt Acts proceeding from the rationall power of Man, even as *Heretic* it selfe is there termed, which beside attribute

Sacrilegious what the appetite of Schismaticks hath always been this way is notorious, whereof somewhat hereafter. I have reserved for the last place a Character which maketh his case most desperate, called by *Augustin* *maddish obstinacy*, of which kind *Augustin* himselfe had full experience, when he said *Convincere eos possum, convertere non possum*, convince them I can, although I cannot convert them, which is not to perswade them, although they be perswaded, *Aristotle* his sothisters just whose scope in all Disputes was not verity but victory, especially by holding there one conclusion

And now that we have so full a presentment of this *quærens*, what shall we do with him? What, but send him to receive his doome from the Apostle in his next words in the second part of this Text.

We have no such custome nor the Churches of God.

As much as to say, that the Schismatick by raising contentions in the Church, he is an adversary both to the Apostolicall Order, and also to the Custome of all Churches of God: And therefore he justly incurreth that judgement from God, which he is liable unto: In a word, these contentions being rise in the Church of *Corinth*, the scope of the Apostle herein was to preserve the reputation and dignity of this Church.

I must first being with this scope of the Apostle, who finding these contentions persons seeking division in this Church will have them know that departing from it, was to depart from the Church of God; but stay a little, could the Church of *Corinth* be accounted then the Church of God? Did *S. Paul* think so; Nay, did he not reprehend some in that Church for
their

their impetuous transferring of their Civill jars, and suits of Law unto the Courts of Infidels? 1 Cor. 6. 7. Others for their wicked connivance and indulgence towards the *Incestious*, 1 Cor. 8. 5. Others for their vile prophanations in the sacred *Assemblies*, 1 Cor. 11. 32. Yea and other some for *Heresie* to boote, 1 Cor. 15. Now is there any Schismatick, yea or not Schismatick almost who at the first hearing of thus much would not judge this *Corinth*, to have been a Sinagoge of Satan, rather then so much as to carry the title of a Church, what would our Apostle have said to this objection if he had been now a live; verily the same which he said in the inscription of this his Epistle to the *Corinthians*, when he wrote thus, *Paul an Apostle of Jesus Christ to the Church of God (where) in Corinth: Corinth* therefore was then the Church of God.

Hereby we have this Doctrinall point, to wit that *Use.* we are not to depart from any Church of Christ, for any scandall given unto us by any members and professors therein, but either for extreame Errours of Doctrine, or Godlesse practises as being professed by it. You have heard of the resemblances which have been made of Gods Church, as namely that it is compared unto a Field, wherein are sown Tares as well as Wheate; to a Net, wherein are contained dead fish as well as living; and to a Fould, having in it Goats as well as Sheep: Yet is not the Field to be spoyled because of the Tares, nor the Net to be rent, because of the dead Fish; nor the Fould to be broken, because of the Goats. But the example of Christ may be our best direction, who since his Ascension into Heaven, sent his Messages to the seven Angels of the seven Churches

Churches in *Asia*, charging five of them with their severall faultes, *Apo. 2. & 3.* Saying, *I have something against thee: And I have something against thee, and thee:* And in each of these every *Something* was a crime of a large cise. These Angels by Antiquity were termed *Bishops*, albeit ill Bishops, now let us see the proesse of Christ against them, doth he deprive them at the first; No, but gives them their particular admonitions, denouncing their removall, except they should *Repent*. Nor doth he threaten the Innocents together with the Delinquents: much lesse doth he denounce eradication of the Office, because of their abuse of it; no, but by reprehending their vices only, he thereby justifieth their Offices. As we read of the Lord of the unjust Steward in the Gospell, he said to him, because of his injustice, *Thou shalt be no longer Steward:* Out with the unjust Steward then; but will the Lord therefore have no Steward and abolish all Steward-ship ever after? There was no such meaning, neither had Christ here: Because the other two good Angels were still continued and conserved. In a word, I should but aske any of these refractories, wherein all their reading of the book of God, from the beginning of *Genesis*, unto the end of the *Apocalips*, they ever found a free and visible Church, wherein there was not a mixture of Godly and Wicked professors.

Now that we have vindicated this Church of *Corinth*, you will expect (I suppose) how wee shall defend our own *Corinth*, the Church of *England*. This must be our next endeavour, by retourning to our Text again.

We

We have not such Customs, nor the Churches of God.

Which words we say, did consequently infer both a confutation of the errors of Schismatics and likewise a condemnation of their practise; we begin with our confutation.

But first, we must understand their criminations against our Church, the principall are these; her *Constitutions, Episcopacy, Ceremonies and Liturgies*: The Imputations they lay upon her in these respects are twofold, one is the unlawfulness of them, as being no matters indifferent, the other is their other viciousnesses, as being either *Popish Superstitious* or *Idolatrous* respectively.

Against the first, we shall answer by way of appeale, as our Apostle instructeth, namely, unto the *Customs of the Apostles themselves*, or of other the acknowledged *Churches of God*.

Are *Constitutions* unlawfull? We appeale to the Apostles and there *Constitutions* against eating of strangled or bloud, *Act. 15.* and for brevity sake, we challenge all our opposites, to bring us the example of any one publick peaceable constituted Church in all the Christian World, wherein there were not enacted *Constitutions* to regulate the Churches by; and wee shall as easily retorne unto them a perfect body of a Man without joynts or sinews; we shall not except herein the Church of God at *Geneva*: *Beza* a famous *Beza Epist. 8.* Pastor in that Church, wished that, *They who oppose the* *44.* *Constitutions of the Church might be punished as the enemies to the Church.*

Secondly, *Episcopacy* had the next Crimination, of which I shall not say many words, but yet much, for we (for the lawfulness thereof) dare appeale unto the Apostles institution of it, to Christ his approbation already spoken off, to the univ^{er}sall practise thereof throughout the whole Christian world, as *Jerome* speake, even the compasse and breadth of Christianity, for this time as also for its length in the continuance of it Univer^{sally}, untill this last Age: We adde (for the justification of the same lawfulness) to the Iudgement of all Protestant Churches of former times.

Thirdly, concerning the lawfulness of *significant Ceremonies*, likewise we appeale to this our Apostle, who saith here against the Schismatics, *We have no such Custome*: You need not turne many leaves to find his Iudgement, it is expressely set down in the 14 and 15 Verses, immediatly before this Text as an occasion thereof, requiring that *The Man should be uncovered*, in the Assembly for Divine service, to represent his sovereignty over his wife; *The Woman to be uncovered*, betoking her subjection to her Husband, both these Ceremonies *significant*, and used in the publick worship of God; shall any say this was by an extraordinary Apostolicall authority, and therefore not applicable in this point to after Churches: Then was the the Angell of the Church of *Geneva* out when he inferred from this Text, a confutation of such refractories then, as we do against the Zelots of our times; saying, (They are the words of *Calvin*) *Tales sunt illi qui bonos ac utiles Ecclesie ritus corvellunt*: Such are they (saith he) who abolish the good and usefull rites of the Church.

Beside that the Apostle hath prescribed rules for regulating the *Ceremonies of the Church*, one whereof is *Edification*, and what is edificant the same is also *significant*: whereunto we say, all the chiefe Protestant Divines of severall Churches have subscribed.

One word of the by, What if the uncovering of our Heads (as then) were continued in our Church still, could it be called an *Innovation*, which is not now invented, or *Papist*, which rather should be an exprobration to *Papists*, to see our devout and reverend comportedment, at the hearing of Embassages from Christ.

Lastly our *Liturgy*, because a set forme of Prayer is false into their crimination, as though we might not appeale herinto our Saviour Christ, delivering the the *Apostles* that set forme, which we call the *Lords Prayer*, saying, *Pray you thus our Father*, &c. Yea (say they) it is said, *Pray Thus*, not pray *This*, that is, to make it a Patterne for othe Prayers, and not to be used as a Prayer it selfe, we desire that S. *Luke* may moderate the matter, who related Christs Words in this manner, viz. *When you Pray say, Our Father*, &c. And is not there that [*Our Father, This*,] which now they were commanded to pray? Again although it were a forme for other Prayers, yet this hindereth not but it may be our Prayer too: The standing measure of the Land for proportioning all other like measures for Graine, May, notwithstanding, be measured by. It must be some new conceipt sure, which hath ingendered this *Innovation*, They thinke perhaps that the command, being *Pray Thus* or *This*, in our former sense, would exclude all other formes of Prayer excepting *This*, which scruple ariseth from an in-

Math. 6. 9.

Luke 11. 2.

consideration, not to observe that Christ his Answer was directed to the intention of the Apostles, then desiring to have a prefixt forme of Prayer of Christ his own conception, as *John's* Disciples had from their Master: The sense then is, *When* you shall use a Prayer of mine own prescription, *Pray thus*, so that this kind of direction for that one forme can be no exclusion of all other: He that taketh from his friend own hand a speciall token of Remembrance in his absence, is not thereby forbid to make use of other *Memorandums*, which he might have had otherwise.

One thing more would be demanded of them, to wit: when ever they knew in all their Reading any Divine that made this Glossse upon that Text, as to say *These words, Pray Thus, import as much as to have said, Pray not This Prayer.*

Easie it were to mention the *Greek* and *Latine Liturgies* of the antient Churches, I rather shall instance in one, which may be satisfactory in it selfe: The Emperour *Trajan* appointed *Pliny* to be one of the Inquisitors to search out the behaviours of Christians, especially when they were exercised in their Religious Assemblies and Devotions, and to certifie: His certificat was this, *The Christians* (saith he) assembling in private places, among other Prayers, have one for your Highnesse, *Praying God to grant you long life, a faithfull Senate, a strong Army, and a Peaceable People*: These was the Collect of those Saints and Martyrs, to avow their Allegiance unto those Emperours albeit Heathnish. I have done with the first imputation against these particulars, touching the simple unlawfulnessse of them.

The

The second criminations, I told you, was against their pretended viciousnesse, judging two of them *Popish*, two *superstitious*, and two *Idolatrous*; In all which accusations, wee finde that Character visible which *Augustine* noted then in his *Schismatikes*, when hee called them *slanderous*: as first for calling our *Constitutions*, concerning Doctrine, *Popish*; notwithstanding they manifoldly and manifestly make against both Pope and popery; And shall Episcopacy bee also called *Popish* without a slander seeing, that the Pope himselfe will be reddey herein to give the Schismatike the lye, telling that he doth allow for Popish Bishop, none but such as shall have immediate dependance upon himselfe, their Pope, by acknowledging him the universall Bishop of all Bishops: A transcendent title which all our Bishops since the Reformation, have utterly abhor'd, and have abandoned h s whole Papall jurisdiction, all of them even unto death, and some also by their death and martyrdom.

Secondly, *Superstitionnesse* the next crimination, and is one degree above Popish, because wee cannot say that every Popish act is superstitious, this they impute to our Liturgie and Ceremonies; Let us pittie their ignorance, who never yet knew what formall superstition meant; let them then learne it? A *superstitious act* (say we) is that which is founded upon a *superstitious opinions*. It was not meerey the Pharises often washing, but their opinion of some especiall purgation thereby, which Christ reprehended in them; nor was it the having of an Alter for which St. Paul reproved the *Athenians*, when he called them *superstitious Aols* 17. but the opinion of honouring a

God thereby, they knew not whom : And is it not in our Law to hold it no felonie or treason which is not done in a felonious or trayterous intention ? Let us but opening our eyes, and we shall easily see their slanderous lying also, for behold our Church in her service Booke, doth make knowne to all the world that shee doth detest the superstition of the Romish Ceremonies, by condemning their superstitious opinions. First, in making them necessary parts of Gods worship. Secondly, in ascribing an efficacious sanctitie unto them : Thirdly, by arrogating a meritorious condignity from them unto themselves. Yea and besides she instructeth her Reader that she hath professedly purged her Liturgie of all those Lees and dregges of superstitious opinion of Papists ; which makes this their slander farre more slanderous.

Yet notwithstanding they persist in condemning the said Ceremonies as having bin either used or abused in Popery, stil bewraying their ignorances, for even this our Apostle did make use of the saying of Poets, *Menander Aratus*, and *Epimenides*, all *Heathens* ; And shall therefore such Divine sentences be called *Heathenish*. I cannot omit, the peece of Prayer in our Liturgie, which is : *That God will accept of our bounden duetie not weighing our merits, but pardoning our offences ;* the same hath been continually used in the Romish Masse, beseeching God that hee would admit of them and their devotions, *Non tanquam aestimator meriti, sed tanquam venia largitor*, *Not as an esteemer of merit, but as a giver of pardon ;* wherein the Romish, will they, nill they disclaime all concept of merit in their publike Liturgie, which is a condignity of a work by the exact
Law

Law of Gods; justice deserving an eternall reward, which merit notwithstanding they maintaine in their new Romish Creed, and bookes of controversies as an Article of their faith; howbeit, This sentence was that which brought the great Cardinall *Bellarmino* upon his knees: when after his long and large dispute about justification by perfection of workes; hee was enforced at last to cast Anchor absolutely upon the mercies of God, as (for so hee saith) *Tutissimum*, The most safe refuge of mans soule; this being granted, the same sentence serveth us, both for a testification of this our saving truth to our selves, as also for a confutation of the Popish error of merits, which is a judging out of his owne mouth: Wee demand then? ought our Church to have used this sentence or not? if so, then is not this prayer therefore to be called Popish, because used in Popery, but ought she not? Then doe they fondly affirme shee ought not use a forme of prayer, which is both wholsome for him that prayeth, and usefull to convince the Romish Church of Error in her superstitious opinion of merit; But our Saviour hath taught us a more Divine lesson, saying; *Wisdom is justified of her Children*: to let us understand, that truth is truth wheresoever it soundeth, even as a Pearle is a Pearle of price, although it be taken out of the head of a toade: I have insisted on this point, because it may justifie our whole Liturgy against the censuring of a rite Popish for that it was used in that popish Church.

But there next blow is harder, condemning such rites, because abused by Papists, albeit not ignorant that herein wee can justly appeale not onely to the custome of ancient Churches of Christ, but even to their

their owne schismaticall assemblies, for the Primitive Fathers, at the first dawning of publike peace in the Church, began to convert the *Temples* of Pagans, (although they had beene the brothell houses of devils) into the Houses of God consecrated to his worship; And our opposites themselves can sometimes bee contented to use these Churches wherein was professed and practised that Popish Liturgy, which they (and justly) inveighed against as indeed *Idolatrous*, which is the blackest brand that can bee put upon any worshippers: and which these opposites cast upon our Church as their last filth and dung.

This they do because of two kind of kneelings, one at the administration of the holy Communion, the other of bowing at the hearing of the name of *Iesus*: To the first our answer is, that Papists will not approach to our Sacraments; Or if any doe, yet it is in opinion that our consecration doth not operate their faigned transubstantiation, and also the professed Protestants, believing that there is therein no corporall presence of Christ, cannot adore that as Christ which they know is not Christ, and therefore can as impossible bee Idolatrous, as the Papists in the worshipping their breadden God, cannot possibly but be, our reason is that that was an Article of Faith in the Primitive Churches of God, whereunto we may justly appeale in a doctrine never to be repealed.

It is this: That it is impossible for any Creature to be in two places at once, not excepting the sacred body of Christ, which their Catholike doctrine they professed for two causes, one to avouch the prerogative of God, to whom the existence in diverse places at
one

one time is properly essentiall: and this they grounded upon that divine foundation the Scripture of God, *Psalme 39. 6.* wherein the Psalmist in professing the Deity of the spirit of God, saith, *Whether shall I goe from thy spirit, if I goe up to Heaven, thou art there, if downe to Hell, thou art there also, and if to the uttermost part of the Sea, thither shall thy hand lead me:* The Argument thus: The spirit of God is here, and there, and yonder, therefore it is in diverse places at one time, and consequently GOD, because by the same essentiall property, hee is as well in three Millions of places, and indeed every where as hee is in any three or two: and this they confirme by two circumstances.

First, that the spirit of God was at one time in diverse Prophets, *Jeremie* in *Judea*, *Danie'l* in *Babylon*, *Ezechiel* in *Chobar*, this in the Old Testament, accordingly in the New, the same spirit of God, at one and the same time, was in the Apostles, when they were dispersed in diverse nations in the world for preaching the Gospell of Christ.

There second reason of this their dispute was to preserve the integrity of the body and humanity of Christ. According to that caution of *Augustine*, *Cavendum est, ut ita divinitatem Christi astruamus, ne humanitatem ejus auferamus.* Wee are so to defend the divine nature of Christ, that we destroy not his bodily and humane nature.

And therefore they distinguish both natures (in respect of locall existence) arguing thus. Although the Deity be in Heaven, yet is it then on Earth also, and if on Earth, then is it in Heaven; but the humane Na-

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ture of Christ, if it be on Earth, it is not in Heaven, and when in Heaven, then is it not on Earth; This was the Catholique Faith in those perfects and purest times of Christianity; and that this was believed of them as an Article of Faith is as plaine: Because they maintained that Truth against the Hereticks of their time, who impugned the essential properties of *Christs* body, with one Article of ancient Faith doth strangle more all the virall parts of the Romish Masse worship.

When we speak of impossibility of this or that, you are not to imagine that we thereby derogate any thing from the Omnipotence of God: God forbid, no, but that which we say of Impossibility, is truly for the dignifying of his Power; as when we say of the God of Truth; It is *Impossible that he should lye*, Heb. 17. or for the Lord of Life, and in himselfe Immortall, that *he should dye*.

I would not have brought disputes into the Pulpit, if the importunity of this our unseasonable Season had not exacted it of me.

The next and last brand falleth upon the Reverence given to Christ at the hearing of the name of him our Saviour *Jesus*, and therefore Iesus, because our Saviour, which they call (ô black tongue) Idolatrous; Beloved Brethren, I appeale to every Conscience of Man when I heare mention of my Saviour, my heart is inwardly lift up to reverence the person of Christ in my soule, now on the Throne of Majesty; shall it not then be lawfull for me to expresse the same prayse of him, which my body, who hath redeemed me both body and soule for his prayse. But reasons will not down with these men, except such as may seem to be
Divine:

Divine: We shall offer them not an only seeming, but even a convincing reason from God himselfe, who to preserve his people from Idolatry, least they might make any Image of him (the high way to an Idolatrous worship) commanded them to remember, that when he manifested his presence among them, *you saw no shape* (said hee,) how then did they perceive his presence? he tells them, *you heard only a voyce*: as if God had said unto them, *pinge sonum*: Let your Painters picture a voyce, or any man adore a voyce if hee can, how *impossible* this is: you may know by this my every voyce, which while I utter, is transient, past and flowne, before you can fasten your thoughts upon it, and yet in despite of truth it selfe, they will have us Idolaters.

Before I can end the point of kneeling, I cannot silence my grieve, to see all gesture of kneeling almost shut out of the Church; And yet wee all know that kneeling in prayer time was the Decorum practised by Patriarchs, Prophets, Apostles, and *Christ* Himselfe; now what gout it is that hindereth, whether of prid, or lasinesse or perversnesse, I know not, This I know, that take away the outward forme of Devotion, the inward will sooner coole: hetherto we have bene exercised in the first consequence of this Text, which is, the confutation of the errors of the Schismaticall faction: Our second remaineth, which is the condemnation of their practises, yet before I can enter upon it, I would gladly be understood concerning the premises, namely that I have not so pleaded for Ceremonies and Litturgy as to prejudice the wisdom of them, who by just Ecclesiasticall Order shall so regulate these matters, as

may be most conducible for peace unanimity and uniformity in the Church. In the interim, it cannot be offensive that the Child after so much vile ugly aspersions cast upon our Mother, should vindicate her honour, by whom, through the blessing and mercy of GOD; hee hath his soules spirituall birth and breeding.

And now I hasten to our last passage whereunto we have been induced by the same Text.

*Wee have no such Custome, nor the
Churches of God.*

These words necessarily implying that they who are contentious against the Customes of the Apostles, and Churches of God, doe by their separation from her, make themselves Adversaries against the Church, against her members, against God and against their owne soules these foure. For the Church is thereby left to a vexatious destruction, breach of Christian libertie, loades of infamy, and lurch of spirituall maintenance as much as can possibly bee wrought.

First, The very separation it selfe is to the Church as a rupture in the body of Man; which did make *Chrysostome* to burst out into this hyperbole. *These that raise contentions in the Church, are worse than they who pierced the sides of Christ:* In which figure there is this truth, That Christ, who gave his naturall body for His Mysticall body, which is his Church, will require a severe accompt of them who shall rent the peace of the Church.

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The liberty of the Church (by the confession of all Christian Churches, none excepted) is a power in Gods Church to order things indifferent according to the Apostolicall rules, of *Decencie, order and edification*, whereupon wee make bold to call these contentious men, for their contrary opinion of judging this liberty of Gods Church unlawfull, *superstitious*: strange will some say: They who enveigh against superstitions so bitterly, and in that pretence fall into separation from the Church, to bee termed *superstitious*. 1 Cor. 14: 4

Yes Beloved, and we need not to straine a gnat in proving it: That Admirable Man of God, and Pastor in the Church of God in *Geneva*, whom without preface of honour, I cannot name, to wit *Calv.* upon the words of *Deutonomie*, wherein Gods People were forbid to make any compacts with the Heathen: which (being no morrall but onely a judiciall Law, and therefore was not to bee exacted now of Christians) reflecting upon the libertie of Christians in their use of Ecclesiasticall rites, gave this caution, that none urge to vehemently this against Ceremonies according unto the Apostles doctrine, wherein condemning them who tooke away the Christian libertie of eating meates by these and their contrary precepts, *Eate not, taste not, handle not*: which is all one with *Col. 2:*
moove not, reade not, and other cales of indifferency: Are not then these men fit objectors of superstition against the Churches Ordinances, who are themselves so grossly superstitious, pardon us, for who is their in these times that will not stand zealously upon his right of libertie.

Infamy

Infamy is (after mortall) the most grievoust of persecutions which they have multiplyd outragiously by their infamously famous Libels and Pamphlets; beside the slanders which, as have bin alleadged, by imputing Idolatry the vilest of Adulteries unto her, as if cursed children should call their mother whore: whereas our Apostle held it necessary to admonish all Christians to take heed they give no scandall to the Church of God, 1 Cor. 10. bee this spoken to the Sectarists who make themselves scandalous against the Church, rather than endure any the least of this which they call the scandalls in the Church.

Ephes. 4-4.

The injuries to the members of the Church are the next mischiefes of separation: the first is the breach of *Unitie*: O how many obligations did our Apostle put upon his *Ephesians* for preserving of *Unitie* in the Church; the first is because it is *one body*; second *one spirit*, which is the spirit of *Union*: third *one hope of our calling*: that is to say the hope of one heavenly inheritance; after followeth *one Lord*; which is our Head Christ, and *one faith*, the soule of our soules, and *one Baptisme*, the Seale of the said Faith, and last and chiefeest *one Father* of all who above all things, delighteth in the unanimity of his Children; for take away *Unitie*, and all *Sympathy* is dissolved, which is a compassionate assertion one to each other, which the Apostles sheweth in his comparison betwixt the Church of God and Mans body, wherein the Members doe mutually rejoyce and greene at the joy or grieve of each other, in so much as, if the Heele bee prickt the tongue cryes I am hurt, and every part of the body if it were a tongue would cry the same, I

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am hurt, this is called the sympathy of the members of the body: but when Members are dislocated and disjoyned then mutuall affection is deaded; and where Sympathy ceaseth, fare well all *Charity*, which necessarily seperateth it selfe together with the separation; now, I beseech you, losses of *Unitie*, *Sympathy* and *Charity* are not these *injuries*? And commonly all these spring from one roote *envie*.

For Ecclesiasticall records tell us that the Originall of Schismes hath been that he who (according to the first Character of the contentious person) did make ostentation of *his owne worthinesse* and found not respect from Governours in the Church; did thereupon picke quarrels with her in one pretence or other, even as *Aerius* the Head of a faction, because he could not obtaine to bee made Bishop, was the first that spake against the degree of Episcopacy it selfe; But yet there was peradventure some title of worthinesse of learning in such kinde of men in ancient times: But what now? Our Apostle, according to the former comparison of members of the Church and parts of mans naturall body, wishing the contentation of every part, and to avoyd *envie*; *The hand* (saith he) *will not say because I am not the eye, I am not of the body*; meaning every part of the body contenteth it selfe with the naturall Order it hath in the body, else their would be a dissolution of the whole body: But in these times the hand and foot both mutine cause they are not eyes and except our Coblers and Weavers bee allowed for Ministers, they will acknowledge no head nor member; how these should receive so much tolleration any where within this Church I know not, except men
thought

thought themselves worthy to bee led with blinde guides: when as there might be as true Doctrin some time expected from Bedlam, whereof some examples might be given, if such Doctrines were not fitter for a Stage then a Pulpit.

But to speak one word of them who arrogat the spirit themselves by their extemporall faculty w^{ch} they bragge of; and enveighing against Popery: notwithstanding make themselves Popish, yea very Popes, for this is the excellency which the Pope of Room boasteth of, that he is the supream and sole infallible Iudge in matters of Doctrin; a priviledge thus expressed by the Iesuite *Valentianus*: *Papa siue diligentium adhibuerit, siue non adhibuerit tamen infalibiter iudicat*; that is, *whensoeuer the Pope determineth any doctrine, his judgement is infallible, whether he use diligence to try the Truth or not*, which is flatly the heresie of *Enthusiasticks*.

As for the impiety against God, it is evident in this that the Churches, wherein Schisme is made, are called the *Churches of God*; And the God of these Churches is called the God of Peace; and so stiled by Saint *Paul* almost in every Epistle, *a. Romans 15. 13.* in his blessing to them, *The God of Peace be with you all*, *2 Cor. 13. 11.* He joyneth blessing and admonition together: *Live in Peace and the God of Love and Peace be with you*, *Phil. 4. 7.* Hee prayeth, *That their hearts and mindes may bee possessed with Gods peace*: *2 Thess. 3. 16.* His Prayer to the *Thessalonians* is *That God would give them peace*, *Sic tunc & tunc tunc* *alwayes and by all meanes*: Peace is a Iewell. But to what end is this? even to know that he that is enemy to the Peace of God is

is also enemy to the God of peace. For 1 Cor. 14. 33.
*For God is not the God $\alpha\alpha\tau\alpha\sigma\sigma\iota\alpha\varsigma$, that is, of Tumultuous-
 nesse confusednesse: but of peace as in all the Churches of
 the Saints.*

Sacriledge was the last Character wherewith *Au-
 gustine* decyphred this contentious man; And
 Sacriledge being a depriving the Ministers of God of
 their due. God by the Prophet accounteth it a *Robery*
 to Himselfe. But is it possible that devout men, who
 are so great enemies to Idolatry, and assume to bee a-
 bove all others spirituall, should become Sacrilegious.
 The Apostle sheweth this was no newes in his dayes,
*Rom 2. 22. Thou that abhorrest Idolls, Committest thou
 Sacriledge.* Match we now an Idolatrous, and a Sa-
 crilegious Man together, as the Apostle doth here,
 and the Sacrilegious will thinke that the Idolatrous is
 farre more execrable then he himselfe can be. This
 Text which I have alleadged will say no: for doubt-
 lesse Saint *Paul* the most excellent disputant that hath
 bin knowne, knew his Logicke, in reasoning, for when
 hee condemne, the Sacrilegious Iew in comparison of
 the Idolatrous *Gentill*, it must bee held either (as the
 Schoole speaketh) an argument *ab aquali*: that is, thou
 Sacrileger, art as ill as the Idolater is: or else a *minori*:
 thou art worst, wherefore how ever these contentious
 men may maske themselves, under the visard of Reli-
 gion and Austerity in abhorring popery, superstition, or
 Idolatry, yet are they in one respect farre worse than
 the other, in as much as experience of all times hath
 proved that the Idolater was alwayes a Reverencer of
 some Diety, nor ever was a Superstitious Atheist heard
 of, although contrarily when hath been of any Atheist

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who was not Sacrilegious, that is, a rober of Gods right.

Seeing now that contentionsnesse for separation is every way so pernicious: how shall the Seperatist satisfie himselfe? shall he think to make a Church of his own which shall be a Church of God, let us try this, 1 Cor. 12. 27. speaking of this Church of God at Corinth, he saith, *You are the body of Christ, and Members of your part*: Wherein we are two have to considerations of the Church of Corinth, one as it was a particular Church, and compared with that which is called the Catholike and universall Church of Christ: And so it is but a Member thereof. Secondly, as it is compared with its owne Members, so is it *The body of Christ* in it selfe; whence it followeth that Members broken from this Church of God in Corinth did thereby devide themselves from God Himselfe: Cyprian and Augustine had to deale with such contentious persons in their times, and either of them proclaimed this saying: *None can have God for his Father, who hath not the Church for his Mother*; meaning them who were separated from their own Churches: The Papists you know arrogate this saying to the Church and Pope of Rome, but vainely, because Cyprian at this time was at difference with Stephen the then POPE and contemned his excommunication, and Augustine was one of them, who withstood the Popes usurpation of appeales to Rome.

It is time to conclude, the contentious men being Authors of too many miseries, the greatest mischief will bee against their own soules, because whosoever by contention maketh himselfe an adversary to the Church

Church of the God of Peace, doth therein make the
 God of Peace of the Church an Adversary to him-
 selfe and what must his reward then bee but here sor-
 row and anguish of soule, and in the end, endlesse
 woe: As for you (Beloved in *Christ Iesus*) bee you
 exhorted in the words of our Apostle, *1 Cor. 1. 10.*

*I exhort you, Brethren, by the Name of our Lord
 Iesus Christ, that you speake one thing, and
 that there bee no divisions among you, bee
 perfect in one minde and in one
 judgement.*

All Glory ^{be} to God, &c.

FINIS.

Ut agnoscant Successores sui datorem Regni.



Insignium ex pretio quo ego humanum genus emi.

Et ex eo quo ego à Indis emptum sum compones.

EPISTOLA

Doctoris *Antonii de Sousa de Macedo*

Portuensis Senatus Senatoris ; Legationisque

Serenissimi *Joannis* Regis Portugalliae ad Serenissimum *Carolus* Regem Magnae Britanniae, Secretarii.

Ad Magnatem Curiae Anglicanae.

De manifesto pro parte Regis Castellae publicato à *Iosepho Pellicerio* ejus Chronista.



*Responsum Portugalliae ad mani-
festum CASTELLA.*

Perlegi Manifestum quod Ex-
cellentiae vestrae remitto su-
per successionem Regnorum
Portugalliae; & cum auctor
sit Iosephus Pellizer de To-
bar Abarca, ac iste trigessimus
primus (& cum sint tales pos-
sent esse plurimi) librorum suo-
rum, prout dedicatoria re-
fert, miror quod Excellentia
vestra dicat non esse notum in hoc regno, quando
ejus tituli occupant usque in Hierosolimam, unde se
Chronistam appellat, & dominus est domus de
Pellizer, ut in omnibus operibus praedicat (quam-
vis in praesenti, ob modestiam forte, illud taceat)
ignorata quidem sed adeo misteriosa nobilitas, ut
non prius de illa, quam de origine Phoenicis avis
notitiam habuerimus per unum ex triginta decan-
tatis libris.

Confusio orationis reducitur ad tria. Primum
verba incompodata & plena ferocitate; quod enim
A in

in aliis minùs quam accidens, apud talem scriptorem est major substantia.

Secundum, successionem Portugallia ad secundum Phillippum Regem Castellæ pertinuisse, & ab eo ad Phillippum nepotem fuisse derivatam.

Tertium Regem hunc tot beneficia in Lusitania cunulasse ut gratitudinis defectus in maximum crimen inciderit.

Primum non solum est vitium sanguinis, sed etiam patriæ proprietates; at si ille audax loquendo ostendit se Castellanum, ego arrogans respondendo nolo Lusitanus non videri. Castella novit in nostris plus facti, quam loquellæ; & Lusitania, Castellanorum enses non ita ferire, ut linguas.

Ad secundum transeamus. Suscitatur actiones multis abhinc annis jam propositas à Castellanis Regibus circa Portugalliam: millies in campis ac tribunalibus judicatas, specialiter illam imaginarii feudi decisam armis in prælio de *Valdevez*; & literis in Rotis summorum Pontificum Innocentii secundi & Alexandri tertii, omnesque adeo inconsideratas, ut est dicere per matrimonium Ioannis primi Regis Castellæ cum Beatrice filiâ Ferdinandi Regis Portugallia istius regnijs apud Castellanos mansisse; non advertendo quod (sublatis etiam rationibus quæ ad *Algub. errorem* insignem Lusitanorum victoriam justificarunt) princeps illa decessit absque liberis, unde si quid juris habuisset in regiam Lusitania lineam revertebatur. Pari infelicitate arguit Ferdinandi successionem fratri Joanni primo, tanquam illegitimo, devolutam non fuisse, sed Joanni primo Castellæ ut proximiori consanguineo,

guineo, quia nepos erat in octavo gradu primi regis Portugalliae; oblitus eodem defectu laborasse Castellanium utpote filium illegitimi Henrici (omissis jam aliis illegitimis avis) neque intelligo, cum uterque illegitimus fuerit, quâ ratione iste manifestator judicaverit proximiorẽ Ferdinando Castellanium in octavo gradu extitisse, quam Lusitanum in primo fratris collocatum.

Cæcitates profecto, quæ in solâ desperatione melioris viæ excusationem quærunt; sufficitque Castellanos ad antiquissima recurrere absurda, ut pateat quantum in jure Philippi secundi diffidant, quod, tanquam modernius, posset videri magis allegabile.

In hoc autem eundem Regem imitantur: qui justitia diffusus, solâ violentiâ fretus, aufugiendo judicium, ad quod vocatus erat, cum evidenti attentato, potitus opportunitate rerum in regno tunc debili propter Sebastiani in Africa recentem cladem, divisis paucis qui ex ea restauerant proceribus, in favorem principum litigantium, alios corrumpendo pecuniâ maximâ, quantas potuit copias congregando usurpavit hæreditatem fœminæ quamvis regali & virili animo præstantissimæ; quæ pro exercitiis solos ad cælum emisit questus, qui tandem compararunt remedium licet ob abscondita dei arcana usque adhuc protelatum. Si hujus manifesti auctor satis justificatum prædicat Regem illum, quod litteratorum suorum consilium iuerit secutus qui (ejus voluntati indulgentes) dicebant, cum probabili opinione sui juris posse justissimè tanquam supremum, non recogno-

noscendo iudices; illud per vim conservare; quid mirum si serenissimus Portugalliae Rex, eadem quâ Philippus com moditate utens, ipsiusque adhærens legi, tueatur armis quod est suum non per opinionem probabilem, sed per conclusionem certam (ut statim ipsos Castellanes doctores videbimus attestari) & certitudinem ita claram, ut neque anni, neque violentia eam potuerint obscurare. Ego sane diversitatis rationem haud aliam comperio, nisi Castellanorum innatam conditionem; qui unam sibi legem, alteram volunt aliis.

Sed cur modò illud salutare consilium non sequentes in allegationibus fatigantur? cum solis armis de jure suo facilimè, prout depingunt, possint agere; *est enim Lusitania* (inquit auctor *aperta undequaque apta invasionibus per spatium plus quam ducentarum leucarum* (tanquam si hæ ipsæ totidem portæ non essent, ut & olim fuerunt, ut Castellæ regnum invadamus) *indignatum habet regem majorem terræ* miror quòd, coeli, non dixerit) *Monarcham omnium potentissimum quos Sol agnovit* (debet Sol de hoc interrogari) *qui necessario adunatis viribus supplicium* (jam moratur) *festinabit*. Volunt ne talibus documentis propriam justitiam inculcare? non puto. Neque enim sic justificatos se ostenderunt in occupatione Mediolanensis ducatus, Neapolitani regni, Navarrae & aliorum statuum (quos cum maxima securitate possident) neque istis diebus scrupulosiores sunt facti, ut in Italia bellum, & in Catalonia scelera testificantur. Procul-dubiò Pellizerio nostro unum in ore exit, aliud in corde manet; Scribit ferocitates,

&

& cœlat timores, ruinas metuit & vindictas minatur; ad calamum appellat ab ense, quidquid in nuncupatoriâ epistolâ strenuus sese offerat Marti; sed nec ei quia nullius est momenti, respondebimus, nec suis nisi in propriis domibus, non dico jam in Hispaniæ campis. Excellentiae vestrae referam quod desiderat ut plenè de materiâ sit informatus.

Post obitum Henrici regis sine sobole ad Portugalliæ coronam cum serenissimâ dominâ Catalina Bragantiæ Ducissâ multi principes oppositionem tentarunt; quorum varios titulos statim iustitia destruxit, excepto illo Philippi secundi, quem potentia propugnavit: Vterq; defuncti Regis nepos erat ex sorore & fratre, sed diversè: Nam Philippus, quantumvis masculus, ex sorore, scilicet Elizabetha Imperatrice, procedebat; & domina Catarina, quamvis foemina, ex fratre, nempe Eduardo Infante.

Dicebat Phillippus in pari gradu se masculum, & majorem natu in successione præferri; ad quod totam allegationis reduxit substantiam.

Verùm (indubitanter supposito, foeminas successione regnorum esse capaces, specialiter in Portugalliâ, & aliis Hispaniæ regnis ad quæ vocatæ inveniuntur per expressas leges multoties practicas) iustitiam suam serenissima Catarina fundavit in representatione, beneficium a jure introductum, ut filius in nostro, & similibus casibus, locum patris defuncti subintrando eam hæreditatem habeat, quam habiturus esset pater si viveret. secundùm quod domina Catarina, personam

Eduardi patris repræsentans, excluderat Philippum, sicut Eduardus, si viveret, ratione sexus sororem Elizabetham repelleret & consequenter Philippum filium.

Est conclusio juris infallibilis, cujus veritas red-detur clarius in responsionibus ad objectiones quas tunc machinat, sunt & hodie suscitant Castellani, nosterque Pellizerius, ac si perciperet, de illis serio loquitur.

Prima est, in regnorum successione, tanquam jure sanguinis delatâ, representationem non admitti. Erronea assertio, utpote enixa fundamento falso; nam, quod ultimo rege defuncto, successio veniat *hereditario jure*, & non *sanguinis*, eamque habeat naturam regulariter (paucis demptis in quibus consuetudo vel specialis lex, propter commune bonum, aliud declaravit) sit evidens, si consideremus regnorum successionem procedere ab antiquo jure gentium juxta quod omnia tanquam hæreditas deferebantur, nec erant notæ aliæ succedendi formæ à legibus modernioribus inventæ, ex qua & aliis ponderationibus (infinitos doctores omittendo solosque doctiores Castellanos, ut exceptione majores, allegando) hoc defendunt *Ant. Gom. in l. 40. Taur. n. 4. & 72. in princ. ubi Castillo n. 26. Avendan. de exeq. mand. lib. 1. cap. 4. in princ. Peres. ad l. 1. tit. 2. lib. 5. ordin. pag. mibi 1. 1. Col. 2. Cov. pract. cap. 1. n. 4. & 7. Garc. de expens. cap. 16. ex n. 20.* qui omnes communem doctrinam attestantur & duo posteriores probant in Hispaniæ Regnis per *l. 8. & 18 tit. 1. l. 2. & 4. tit. 15. part. 2.* quod & præficarunt imperator Cōstantinus Magnus

nus & alii extra Hispaniam, & in Hispaniâ Castellæ reges Ferdinandus 1. Alfonsus 6. Alfonsus 8. & Aragoniæ Rex Jaimes *el conquistador* nuncupatus, qui regna inter filios diviserunt; Alfonsus *sapiens* & Henricus 3. reges Castellæ, ille filium exheredando, iste gravamina imponendo, & substitutiones faciēdo (ut constat ex fide historiarum quas non repeto) quæ omnia patet non admit- tenda si adveniret successio *jure sanguinis*, secun- dum quod primo institutor, succeditur, & specia- lius in regno Portugalliæ hoc declarant fundatio- nis bullæ, comitia regis Joannis 1. & testamentum ejusdem, ac Alfonsi quinti.

Ex quò sequitur repræsentationem generaliter inductam in successione hæreditariis, eadem æ- quitate suadente in regnis militare, ut (solos Castel- lanos doctores referendo) ait *Anton. Gom. in d. l. 40. n. 65. Cov. pract. ca. 38. versic. undecimò, Garc. d. c. 16. n. 26. Molin. de primogen. li. 3. c. 6. an. 3. Peralta in rubr. de hæred. inst. n. 122. Rojas,* & alii quos isti citant, affirmantes in puncto juris esse commu- nio-riorem doctrinam, ac in Hispaniâ esse legem per *l. 2. tit. 5. part. 2.* quæ ad leges, & consuetudines se refert antiquiores, & ita non semel judicatum scimus in successione regnorum Angliæ, Gal- liæ, Hungariæ, ducatus Britanniæ, & aliorum statuū prout attestantur *Bald. in lex hoc jure de just. & jur. Afflic. in cap. 1. in princ. n. 117. de nat. success. feud. Gram. dec. 1. n. 17. capel 433. Cost. de succes. regni p. mibi 189. versic. secundo, Cujac. l. 2. de feud. tit. 11. Tira. de jure primogen. q. 40. n. 13. decrevitq; Jaimes 2. Aragoniæ Rex apud Zuritam lib. 6. annal. c. 57.*

Neque

Neque scimus exemplum in contrarium, nam sententia summi Pontificis in favorem *Roberti* contra *Carolus* nepotem ex fratre Regem Hungariæ, super successione *Caroli* 2. Regis Siciliæ, de qua in *Clem.* pastoralis de re judic. habuit fundamentum in conditionibus investituræ illius Regni, & aliis rationibus specialibus, quas adnotarunt *Belam. decis.* 723. *Tiraq. d. quest.* 40. n. 164. & reliquæ D. D. in *Clem. relutâ.* Quod autem mortuo *Alonso* Rege Castellæ decretum fuit in favorem *Sancii* ejus secundi filii adversus Principem de Lacerda præmortui primogeniti natum, non sententiam, sed amicabilem compositionem fuisse constat ob conservandam Hispaniæ pacem, supposito quod *Alfonsus* pater Regnorum successionem tradiderat secundo filio, qui mille etiam sententiis non obtemperaturum erat evidens; & Rex ille privando nepotem quem repræsentationis virtus vocabat, sic generaliter reputatus fuit violator justitiæ, ut persecutiones quas eum postea passum legimus huic peccato adscribantur per *Garib. lib.* 13. *cap.* 4. & *Zuritam lib.* 4. *cap.* 15 sufficeretque jurisdictionarium, non quod *Roma* factum est, sed quod fieri debuisset.

Cum manifestum, regulas istas nequeat non facere, eas limitare cupit in Portugalliâ: ubi leges speciales; ac exempla adesse affirmat quæ repræsentationem denegant. Nescio quomodo Lusitanæ leges valeat allegare qui Lusitanam linguam non intelligit, ut patet in allegatione carminum magni *Camonii* quos ad calcem argumenti operis citat in sensu contrario ejus, quo Poeta loquitur clarissime.

Sed utcumque sit allegat Lusitaniæ legem quatenus ad bona, quæ à Regiâ coronâ per donationem exierunt, vocat ultimi possessoris extantem filium excludendo nepotem ex maiori filio prædefuncto; qui nepos succederet si representatio haberet locum; & aliam legem quæ in successione emphiteusis idem disponit. Sed ignorat illud prius procedere virtute particularis legis, quæ *Mentalis* appellatur juxta quam bona à coronâ Regiâ provenientia non sunt hæreditaria, ut Regna, sed ex concessione Regum sequendo illius legis formam deferuntur *jure sanguinis*, prout adnotavit *Molin. Castellanus*, & quidem in materiâ Doctor gravissimus *d. lib. 3. cap. 7. a. n. 12.* Sicque advertit *Costa de success. Regni, pag. mihi 192.* Regem Joannem I. à cujus mente lex illa effluxit, agendo postea in testamento de Regni successione, declarasse per representationem deferendam; & post illum *Alfonsus quintus* idem expressit. Eâdem modo emphiteusis nominationis liberæ (de quâ lex altera loquitur) non est hæreditaria, imo ex concessione dominicâ potest emphiteuta quemlibet nominare sine respectu ad hæredem, unde in ea non datur representatio, quam in emphiteusi hæreditariâ; ut, ultra alios resolvit idem *Molin. d. cap. 7. n. 19.* ac proinde argumentum istud pro nobis retorquetur.

Eâdem facilitate respondetur ad Regis Sebastiani extravagantem legem, (cujus verba Castellanus iste vel adulteravit, vel non intellexit) quia, ultra quam in ipsius sine declaratur loqui tantummodò in maioratibus è patrimonialibus, non vero è

Regalibus bonis constructo, quod pro responsione sufficeret, nec in patrimonialibus negat representationem; sed tantum occurrendo quaestioni celebri, *Vtrum successio pertineat ad consanguineum proximorem institutoris, vel ultimi possessoris?* Disponit in favorem hujus; sed absque exclusionem representationis, ad cujus denegationem expressa verba requiruntur, ut per *Molin. d. lib. 3. cap. 8. n. 2. & 5.* quin potius nuncupatur proximior qui virtute representationis intrat; ut in Castella per *l. 9. tit. 1. part. 2.* mortuo Rege sine liberis vocatur consanguineus proximior, qui in intrante per representationem verificatur per *l. 2. tit. 15. part. 2.* prout observavit *Molin. d. cap. 8. in fine.*

Pro exemplo suae pertinaciae, inquit, Regi Joanni secundo successisse Emanuelem patrualem fratrem; excludendo Alfonsum ducem de *Viseu*, qui, si representatio haberet locum, praeferreretur, tanquam filius Didaci, qui fuerat frater maior natu Emanuelis. Defectus sanè vel memoriae, vel discursus huic exemplo causam dedit; aliter nanque meminisset auctor, paulò antea ad excludendum Parmensem Principem dixisse; (& casualiter non erravit) quod non poterat gaudere beneficio representationis quia erat nepos fratris ultimi possessoris, & sic extra gradum, cui illa permittitur, qui non extenditur post fratres, fratrumque filios; & juxta hoc vidisset quod (etiam si Alfonsus legitimus foret) justè ei representatio non dabatur, non quia in Portugalliâ non sit admissa, sed quia ipse erat extra gradum cui tale beneficium conceditur, siquidem nec frater, nec nepos ex fratre Joanni defuncto

defuncto extabat, sed tantum filius fratris patruelis, sicque Emanuel antecedeat eum ut proximior uno gradu.

Instat adhuc alia esse rerum judicatarum exempla; sed cum in particulari non referat, licet nobis negare omnino. At ex diverso tam in Portugallia, quam in aliis Hispaniae provinciis in causis similibus quae super maioratibus quotidie emergunt, in favorem representationis semper pronunciat; prolatis sententiis nomine Regio, ejusque sigillo auctoris, ac ita ipse contra se judicat; & quamvis nec ego in particulari eas referam, quia nomina litigantium modò non memini, tamen non tanto incredulitatis periculo me expono quanto Castellani, quia adeo veraces apud omnes reputantur, ut (Bocalino teste) sufficiat ab eis aliquid audire, ut pro certo habeatur contrarium; labori suo pro bona opinione gratulentur.

Agnoscentes jam, neque in Portugallia representationem posse negari, arguunt iterum, in successione transversalium solum concedi quando frater cum nepote ex alio fratre concurrat, sed non extendi ad casum quo (sicut in nostro) de successione patrum litigant nepotes ex duobus fratribus sine alterius fratris concursu. Sed in hoc convincuntur (omitto Accurt. & Bart.) à suismet Castellani doctoribus, qui pro communi, & certâ opinione docent, representationi esse locum inter filios duorum fratrum, quamvis cum eis patruus non concurrat. *Cov in epist. de success. ab intestato n. 8. Anton. Com. in l. 8. Taur. n. 12. ubi Castillo col. 2. versic. si tamen est; & Tellus Fernand. n. 3.*

Magnus Gregor. Lop. in l. 5. verbo per cabecas, tit. 13. part. 6. Atenchac. de success. resol. §. 13. n. 13. Molin. lib. 3. cap. 7. n. 21. Peres ad l. 1. tit. 2. lib. 5. ordin. pag. 102. col. 1. versic. tertia regula, Rojas, & alii quos isti referunt; & inter plures est textus expressus in anth. de hered. ab intest. §. Si autem cum patribus, versic. illud palam, ubi, sine fratris concursu, hereditas patris defertur nepotibus ex fratribus, exclusis defuncti patris virtute representationis.

Eadem infelicitate argumentatur quod representatio solum daretur quando pater, cujus personam vult filius substituere habuisset primum locum ad successionem de qua agitur; at supposito quod Infans Eduardus dum vivebat, locum talem non obtinuit, quin imo ab aliis precedebatur, non poterat filium relinquere jus nunquam in se radicum. Nam respondetur, quod argumentum procederet si filius *transmissionis* virtute ad patris hereditatem adspiraret, quia tunc non posset pater in eum transnittere quod non habuit; Verum quod filius *transmissionis* via non fundetur, ostenditur, nam per illam nec primogeniti filius consequeretur patris hereditatem (quæ tamen dubio procul ei pertinet) siquidem vivente avo, etsi patris legitima fuisset ei quasi debita, attamen neque jus habuit infallibile, cum variis ex causis potuisset variari; neque viventis hereditas transmitti valet; quare necessarium fuit speciale suitatis privilegium, & cetera quæ constant ex jurisprudentiæ principiis. Intrat filius virtute ejus quæ *representatio* appellatur, per quam successionis tempore collocatur in loco patris;

patris; ut propter hanc, & alias considerationes ait *Anton. Gom.* (ne nisi Castellanos afferamus) in l. 40. *Taur. n. 65. versic. sexto*; & lex illa clarissimè probat, ibi, *representando la persona de sus padres*; hoc est, *personam patrum suorum representando*.

Cum suosmet Doctores contra se videant recurrunt ad subterfugium finale, quod representatio solum collocabat dominam Catarinam in gradu patris, sed ei tribuere non valebat masculini sexus prærogativam, quæ erat personalis; arque ita Philippus Rex Castellæ positus etiam per representationem in gradu matris, qui erat idem, dominæ Catarinæ præferebatur propter virilem qualitatem quam ex se ipso habebat. Sed iterum Castellani autores resolvunt representationis virtutem efficere, quod filia representet patrem cum prærogativâ sexus, & reliquis, ita ut semper habeat quod pater esset habiturus si viveret, habito respectu ad qualitatem representati, non vero representantis. *Cov. præf. cap. ult. n. 8. versic. quarto licet*; *Peres ad l. 1. tit. 2. lib. 5. ordin. pag. 116. in princ.* *Bargos in præm. ad ll. Taur. n. 120. & cons. 29. n. 25.* *Pelaes de maior. 2. p. quest. 6 à n. 15. Molin. d. lib. 3. cap. 8. n. 10.* ubi cum aliis attestatur doctrinam communem; juxta quam Neapoli judicarunt Reges Ferdinandus I. Joana I. Joanna II. & Robertus de consilio prudentum; ut referunt *Afflict. in cap. 1. in princ. n. 54. & 77. denat. success. feud. & l. b. 3. const. rub. 22. n. 65. Gram. decis. 1. n. 28. Cov. & Peres sup.* & in Hispaniâ est sine quæstione per l. 2. tit. 15. p. 17. 2. quæ de descendentibus agendo antepone-

filiam primogeniti filio secundo, ut ibi notavit Gregor. *Lop. verbo, Si dexasse, Molin. & Pelæs supra*: & in collateralibus idem disponit l. 40. *Taur.* ut advertit *Molin. supra, n. 48. & lib. 3. cap. 7 n. 17.* resolvit æqualiter procedere in Regnis ac in maioratibus; & *Pelæs supra, n. 19.* inquit ita in Hispaniâ observari ex consuetudine; & in Portugalliâ fuit expressa dispositio Regis Alfonfi quinti.

Hæc Regia Portugalliæ successio ex capite representationis, aliis non minus efficacibus prætermis-
missis, nempe agnationis, melioris lineæ, & nati-
vitaris in Regno, nam illo tantum qui verè Lusita-
nus, hoc est in ipsâ Portugalliâ natus fuisset, illud
deferri poterat, ut erat dispositum in comitiis ce-
lebratis tempore primi Regis Alfonfi in civitate
Lamego, ubi (ad instar legis Galliæ) extranei sunt
effecti inhabiles; quæ omnia agebant causam do-
minæ Catarinæ serenissimi nostri Regis avia, sed
in illis, quia jam præter intentionem feci, amplius
non immoror.

Satis patet, quantum Pellizerius in jure diffidat,
siquidem ait quod *civili sunt immixtae fictiones, &
subtilitates. quibus evidentur offenditur justitia*, (quis
nisi Hyerosilimæ Chronista dixisset talia?) & sta-
tim, cum puerili affectu eruditionis ostendédæ, vult
(novus legislator) Philippo secundo Regnum de-
ferre ex eo quod fuerit nepos in decimo, duodeci-
mo, & vigesimo gradu, unius Regis, unius Infan-
tis, unius Principis (cum interventione plurium il-
legitimorum) quod si est jus sufficiens sine atten-
tione ad proximiores consanguineos, ingenuè fa-
tebor, Castellenum non Portugalliæ tantum, sed
totius

totius mundi esse dominum, cum appareat nullum ferè in terris fuisse Principem a quo originem non ducat; & hoc forsitan fundamento ad universale imperium adspirabat, si non erat virtute alicujus clausulæ testamenti Adami, ut alii existimant.

Veniamus jam ad beneficia, quorum (de justitiâ desperantes) ostentionem agunt, ut nos obligatos reddant; & videbimus quod scripsit ille Castellanae conditionis maximus indagator, Bocalinus inquam: *Con tutto che ogni giorno si vegga far attioni poco buone, de niun altra cosa però ella fa ostentatione maggiore che de la sua conscienza.*

Primum inculcat in facultate concessâ Hæbreis degentibus in Portugalliâ ut possent è Regno in quamlibet partem exire. Ingens profectò beneficium dispensatis; quod maximâ pecuniarum summâ compararunt à Rege, ut est notum; utilitas autem quæ exinde Portugalliæ emerfit (nisi consideretur in aliquorum impiorum communione vitandâ) fuit solummodò violari leges quæ maturè ob fidei bonum illâ gentē prohibebant abire. Jungit administrationem regalium reddituum eis datam; & potuisset addere quod ad superiora Reipublicæ officia sunt evecti; sed mundus judicet utrum beneficium, aut injuria Regno fuerit munerum authoritatem parvi pendere, similis conditionis hominibus regimen tradere, bene meritos vero excludere quia non habebant pecunias ad emendum sicut illi.

Aliud beneficium vocat excessus gratiarum (si gratia est quod emitur) quas Rex perdebat; conferendo ordinum militarium insignia, & maioris nobilitatis

bilitatis titulos iis qui nunquam speraverant tanta
obtinere. Fatemur, sed inficiari non poterunt Ca-
stellani fuisse hanc unam ex machinationibus qui-
bus nos consumere decreverunt; confundendo
nobilitatem, postponendo merita, subhastando
honores, exhaustiendi pretiosissimum ærarium
Regni consistens in illis gratiis ad satisfactionem
servitiorum, quæ personis vilibus factæ commu-
nes, operabiles bonis non fiebant; sicque deficien-
te præmio, quod egregia alit opera, virtute sine se-
quacibus, patriâ sine defensoribus remanente, tur-
pes tantum florebant medii quarrendi vel pecunias,
vel gratiam potentium; libertas audacissima! quod
calificet peccata pro virtutibus, & pro honoribus
vendant vituperia; quid hoc est, nisi quod de
eis disertus ille Italus scripsit, quod sub aureâ
chlamide diabolicum interesse volunt operire?

Ultimum beneficium simulat in officiis verè
magnis quæ Lusitaniæ proceribus sunt collata;
venim enimvero si ex favore hoc processit, vel me-
ritorum vi, & defectu subjectorum in Castellâ ad
similes locos hodierni eventus attestantur; vide-
mus siquidem ob solam Portugalliæ restitutionem
legitimo domino factam absque interventu Lusita-
norum qui apud Castellanos occupati erant (qui
sane si rei notitiam habuissent evadissent ab inimi-
corum manibus) atrocissimè capti fuerunt accipi-
endo injurias pro servitiis; ex eo tantum quod è
Castellanis proruperit naturale odium ab avorum
nostrorum virtute causatum, non à culpâ eorum
qui innocentes patiuntur. Quam diverse in occa-
sione præfenti sese habuerunt Lusitani! gravamen
mini-

minimum nullus ex multis Castellanis qui per totum Regnum erant in præfidiis fuit expertus; non solum facultate abunde eis datâ, sed etiam (ô nunquam satis laudanda generositas!) impartitis pecuniis pro itinere.

Regiæ Bragantiæ domui particulares favores collatos affirmat, ac specialius serenissimo Ioanni qui nunc regnat, eosque exprimit; fuit unus (ait) quod ei permetteretur sponsa, nostra serenissima Regina; quid est hoc nisi affectare gratias debitas solo Deo, qui tali sponso dedit, prout merebatur, sponsam clarissimam? Alius est quod Rex Castellanus Brigantinum dominum maximis pecuniarum donis ditaverit; cui respondemus, Castellani dona, si unquam è Matritio profecta sunt, nunquam in Portugalliam pervenisse; munera vero magni Ducis (forsitan ob maiorem ministrorum fidelitatem) multoties Matritium vidit: Et quis donatorem credet Regem illum qui eodem tempore non cessabat in extorquendis pecuniis à vassallis eleemosinæ titulo?

Ultimo loco inter favores enumerat militaria officia quæ in Imperiali exercitu serenissimus Infans Eduardus occupavit; tanquam si ejus Regali sanguini, & propriæ virtuti non forent angusta quæ maiora reputantur; nec sciremus quod quando celsitudo sua Germaniam intravit, Castellanus Legatus qui apud Imperatorem erat totis viribus tentavit impedire quo minus secundum honorem debitum reciperetur; & hodie cum nequaquam in Portugalliæ restitutione intervenisset (ut constat, nam aliter detentionem non expectaret) ob invidiam

diam detinetur; toto mundo inculante ingentem domus Austriacæ violentiam, quæ, soli ambitioni attendens, leges, libertatem Imperii, ceterosque respectus percalcavit.

Certè erga Portugalliam usa fuit Castellana gens innatâ consuetudine lacerandi subditos ut inducat eos ad ipsam adorandam; ut perspicax illud ingenium autor de *i raguagli* adnotavit bellissimè. Secundùm hoc favores nostro Regno collati, fuerunt, illud ex alienâ causâ maiori parti Europæ inimicum reddere, ex quo in Provinciis transmarinis passum est principalius damnum, absque participatione bonorum pacis, seu treugarum si unquam fuerunt celebratæ, in his etenim Portugalliæ ditiores ultra æquinoctialem lineam sunt exceptæ, tanquam eæ, de quibus, ut de alienis, Hispanus nihil curabat.

Erant favores tributa adeo magna, ut quæ in paucissimis annis fuerunt imposita, excederent omnia antiquorum Regum ab origine Portugalliæ; &, quod peius erat, consumpta in fabricâ Gallinarii, & aliis abominabilibus, quando ad naturalem defensionem classes deerant, & milites peribant fame.

Erat favor decretum quo prohibebatur secretariis acceptare chartam, quamvis bene merentis, quâ aliquid à Rege peteretur absque oblatione pecuniæ; redactâ jam Republicâ ad statum miserimum quem Imperator Marcus Aurelius consideravit, quando publicè (hîc autem vi legis) fit quod aliis temporibus fieri secretò ignominiosum habebatur.

Favor,

Favor; quod neque Rex, neque ejus supremum consilium audiret petitionem (quamvis peteretur justitia, quæ sine interesse debet administrari) nisi scripta esset in chartâ sigillo Regio signatâ, in quâ faciebat pauper expensam sibi quasi impossibilem, emendo, sic (non quidem responsum quod nunquam dabatur) quod chartam Secretarius acciperet.

Favor; conferre, vel, ut melius dicam, vendere officia in quibus alii jus habebant, & prohibere competentibus judicibus cognitionem de querellâ, quâ offensus conabatur Regem melius informari.

Incarcerare, ac ignominiis afficere inferiores ministros si mandatis injustissimis replicabant, vel non placebant superiorum consanguineis, & amicis; ac, ne infantes se ostenderent, ordinarias justitiæ vias eis denegare, quousque non paucorum vitas negotium consumebat.

Vocare ad curiam nobiliores Portugalliæ viros sub prætextu communicandi arcana utilissima; & quando fallaciâ cognitâ postulabant facultatem redeundi in patriam, significare eis nequaquam concedendam fore nisi pecuniis libertatem emerent; tanquam penes Turcas essent; & fortè ab istis æquiori pretio se redimerent.

Erat favor, superbia quam Castellanus vilior erga Lusitanum nobiliorem volebat ostendere; quasi cum generosis Lusitanis liceret Castellanis uti conditione quam in eis Italus ille autor adnotavit. apta magis ad dominandum servis, quam liberis hominibus.

Miserandâ in confusione tutus nemo erat nec de

honore, nec de vitâ, nec de bonis, humiles premebantur à potentibus, omnes ab officialibus, vel tortoribus Regis absque recurſu justitiæ; nam maior minister absolutus, indocilis, inexorabilis, quem fortuna ad illum evexit locû pro ultimâ desolatione monarchiæ Castellanae (rejeâtis repetiti zeli justificatis monitionibus quas puniebat tanquã enormes culpas) constituit Lusitani regiminis polos Olyssipone unum quem è vinariis tabernis ad secretarium status assumpsit, cujus pater per sententiam judicatus fuerat infamis; & Matritii affinem, generum, ac consocerum istius, (inter quos duplicata vincula fiducias multiplicabant) quo nullus magis impius, magis fraudulentus, magis sine Dei timore potest excogitari, duobusq; addidit literati consiliarii non nine tertium similitimum, qui, certum patrem non agnoscens, se filium clerici prædicat jactanter, vino deditus, paribusque dotibus ornatus, qui, post meretricem uxorem ductam, mortem filiae, quam ipsa conceperat ex vilissimo homine, lugubri indutus veste publicè plorabat; quapropter non paucorum opinio uxorem tali viro meliorem judicabat. Subjeâti indigniores ad maiora officia quærebantur accuratè. vel ut boni à malis vexarentur, vel quia publici splendoris invidia cupiebat obscurare munera autoritatem.

Et siquidem loquimur de favoribus, prætereundum non est, post occupatam à Castellanis Portugalliam, nullum ex Lusitanis ad cardinalatus honorem fuisse evectum; an ne insignes viri defece-
runt? mundus novit & sanguinis claritatem, & virtutum pulchritudinem, & literarum splendorem multos

multos gloriosissimè coronasse, defecit Regia intercessio apud summun Pontificem quæ in hoc plurimum valet, credebant etenim Castellani Principes (non sine maximo Lusitanæ dolore, & Christianæ Reipublicæ generali scandalo) si pro Lusitanis intercederent, non pro vassallis, non pro amicis, sed pro extraneis, pro hostibus intercessionem se facere.

Erant denique beneficia tyrannides adeo execrabiles, ut calamum pudeat scribere quæ Christiani affectabant facere; & (quod peius) aditus ad Regem (in cujus indole generosâ regalique animo ab avis clarissimis derivato spes erat librata) negatus subditis fidelibus, ne ad eum querellæ pervenirent, captusque inter amicos falsos, ut eos solos audiret, quo malorum remedium impossibile reddebatur.

Hæc certè sufficiebant ad eligendum extraneum in Regem qui secundum præcepta Dei gubernaret, multoque melius ad vocandum legitimum dominum, qui, etiamsi de naturali jure, oblata occasione, ab illatâ vi se poterat liberare, nequaquam fecisset, (ita modestus) ni sæpius instantissimè à viris doctis fuisset monitus teneri in conscientia proprios vassallos ab adeo crudeli servitute eximere, absque periculo juramenti invalidi, utpote per vim extorti, ut est notissimum, & Dux serenissimus Theodosius ejus pater authenticè fuit protestatus. Quod equidem haud ignorabat Castellanus qui, peccati stimulis punctus, militaria præsidia nunquam amovit è Portugalliâ, atque ita nunquam se dicere potuit possessorem pacificum, quin imo sic timidum, & inquietum, ut elapsis jam sexaginta annis post ad-

ceptam quam appellat possessionem, præterito anno fecerit imprimere librum satis prolixum, & impertinentem, in quo nihil, præter Latinam elegantiam, reperitur boni, supposito nomine cujusdam Joannis Caramuelis è Cisterciensi ordine, allegationum juris sui ad hoc Regnum, ac si de eo litem denudò inciperet. Et erat satis ad auferendum omnino scrupulum (si quis esset, quod negatur) Regem fregisse prius, ut est plusquam notum, omnia Regni privilegia quæ juraverat, posthabitis justis monitionibus, conferendo Castellanis officia, ordinum militarium comendas, ac Regiæ coronæ proventus; imponendo tributa absque comitiis, transportando pecunias in Castellam, unde reciprocus, ac conditionalis contractus ex utrâque parte corrui.

Clarissimè Deus ostendit supradictorum justificationem multiplicatis favoribus actioni assistens. Quid maius quàm solos quinque viros tentasse Regno privare tantum monarcham, & obtinuisse? quid mirabilius quàm secretum conservatum per aliquot dies inter quingentas personas, quarum plures erant mulieres? quid gloriosius quàm sponfas, & matres propriis manibus induisse armis, & heroicè fuisse exhortatas sponfos, & filios? quid incredibilius quàm opus sic arduum in spatio dimidiæ horæ (nihil amplius) perfectum esse Olyssipone, quæ sola civitas non mediocre est regnum, & per totam Lusitaniam eodem instanti quo fama perveniebat absque minimâ resistantiâ Lusitani, vel Castellani, quorum plurimi sine morâ superiori vi coacti (neque enim ignaviæ propriæ illud tribuent) duodecim quas custodiebant arces, quatuorq̃ue

tuorque munitissimas naves tradiderunt? Nullum patratum latrocinium; vindicta nulla; nil eorum quæ talibus temporibus solent accidere; prima dies Decembris anni 1641. jucundissima fuit omnium quas Olyssippo unquam vidit; Mercium tabernæ in medio tumulti erant apertæ securissimè; mercatores agebant sicut antea in eodem foro ubi acclamabatur novus Rex; inimici conveniebant in unum; infantes canebant; senes præ lætitiâ plorabant; mulieres congratulabantur ad invicem; omnes Deum laudabant; Castellani ipsi rem celebrabant; audeo dicere, quia est notissimum; tandem nullû unquam eventû adeo gloriosum, adeo mirabilem, adeo memorandum orbis audivit; qui pro eis qui non viderunt est magis verus, quàm verosimilis, in quo Lusitani fuerunt persecuti egregia illa facta quibus disertus Castellanus (non potuit non dicere) adnotavit, primos fuisse qui quasi negarunt veritati talem videri. Et quis credet Lusitaniam, in miserrimo statu antea constitutam, intra paucos menses (paucos etiam ad cogitandum) habere jam antiquas arces inexpugnabiliter munitas, multas de novo erectas; per tetram numerosos exercitus, per mare magnas classes; armamentaria plena munitionibus, & comeatibus, pecunias sufficientes ad omnia; ipsamque Castellanorum superbiam ab offendendi impulsu alienam adeo, ut potius timeat propriam ruinam? Profectò ista non producit solus vassallorum amor, non sola vigilantia Principis; à superiori potentiâ emanant; quis adhuc, post assidua tot miracula, dubitat jam omnipotentis brachium esse nobiscum?

Quid

Quid nunc dicent adversarii nostri si insperabiliter rabiunt? inveniunt se privatos divitiis Portugalliae, *quae Hispana corona margarita pretiosissima*, ut manifestum ait; absque illis militibus fortissimis quos (Fuenterabiâ, & Cataloniâ attestantibus) in priori acie solebant ponere pro scuto firmissimo; sine quo jam cogentur vel aliud minùs securum quarere, vel pectora primis ictibus exponere, quod adhuc non faciebant. Considerant se pauperes gentium Castellae terris depopulitis; & sciunt provincias quibus extra Hispaniam dominantur nequaquam posse auxilia praestare tam ob locorum distantiam, quàm quia potius Castellanis viribus egent ad reprimendos animos per tyrannidem irritatos; neque enim Imperatoris potentia consistit in terrarum longitudine, sed in subditorum voluntate. Vident se sine monitionibus, sine pecuniis, (Indiæ nanque indies deficiunt, & quidquid inde venerit emetur maximo pretio armatarum classium) & quod est peius, agnoscunt se esse absque regimine. Sentiunt in animis fuscitatum illum timorem vehementem quem unà cum sanguine ab avis heredarunt. Intuentur nepotes eorum, quorum brachia in memoriis tantùm eos terrent, in virtute renovatos; ductos à naturali Rege ob Regias doctes dilecto, in florenti aetate; ejus Regnum opulentum, ejus justitiam claram, ac, ut talem, favente coelo, à mundo approbatam. Metuunt committere uno praelio imperium Hispaniae, spoliarique Castellâ ipsâ, ad quam, si non esset restitutio damnorum quae Portugallia passa fuit, & fructuum quos malae fidei possessor nunquam fecit suos, vocabatur Regem

Regem nostrum ius Regine Philippæ, quæ secundum bonam opinionem (cujus tamen non me lateat dubia) fuit filia natu maior Iohannis ducis Lencastræ, & neptis Petri Regis Castellæ ex Constantiâ filia, cui illegitimus Henricus regna usurpavit; sitque eis durissimum intelligere ad tantum bellum dari quatuor Lusitanos pro uno quoque Castellanoque, cum dubitent an Castellani quatuor ad unum Lusitanum sufficiant. Hodie affirmant se habere Xerxis exercitus numerosos, alterâ die cum mille navibus arare æquora; jam referunt Portugalliam libenter velle antiquo iugo se submittere; jam minantur non posse evadere supplicium certum; hoc vel ad mitigandum dolorem inter spem, vel ad fallendum audientes, nil curantes (eò miseræ sunt sedacti) de existimatione quam amittunt etiam sine morâ elucet veritas; fortasse intelligunt iterum amitti non posse quod jam est perditum. Dicunt tandem sacra templorum vasa nos vendituros pro bellorum expensis; etiam certum sic quod ne istud, & alia deteriora perpetraremus fugimus Castellanos qui facinus tam impium tentarunt (ut publica vox fuit) postquam libertatem ecclesiasticam violaverant capiendo absque necessitate, vel juris termino ad præfina annuos proventus, ac redditus applicatos divinis officiis; facillimeque poterit judicari, quis citius ad altaria manus extendet, an ne ille qui jam incepit facere, & pressus inopiâ nunc aræ monetæ valorem duplicavit, aut ille qui, ne tali assentiret flagitio, non sine maximo vitæ discrimine proclamavit ad libertatem, & argentum cudit in magnâ quantitate.

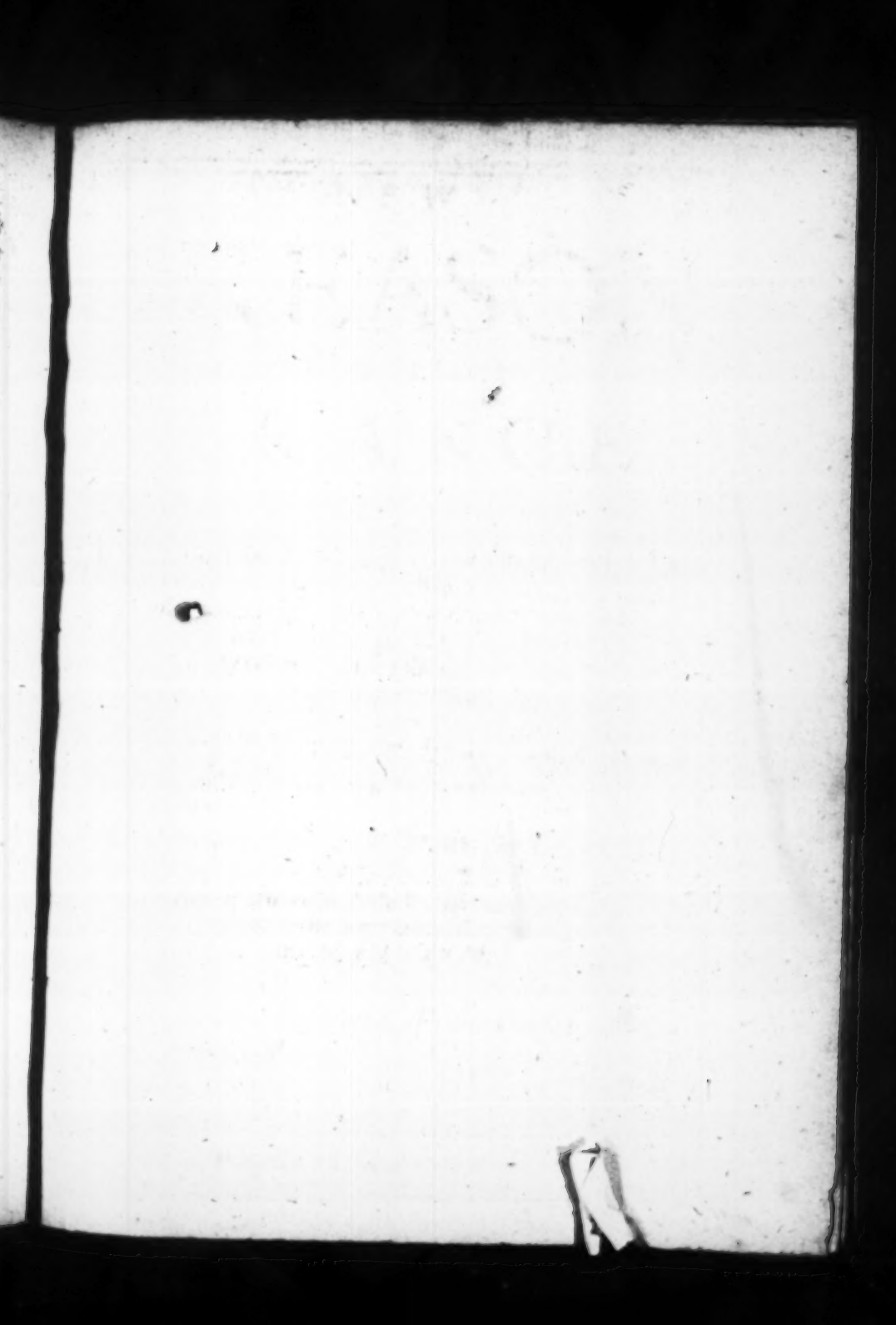
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Dicant

Dicant jam Castellani quidquid velint, omnia enim licent ægrotanti mortaliter; nos dicimus: *Benedictus Dominus Deus Israel, quia visitavit & fecit redemptionem plebi suæ. Laqueus contritus est, & nos liberati sumus; adjutorium nostrum in nomine Domini.* Nunquam tam quieti quantum hodie in discordiâ cum Castella, quæ est Regina (inquit Bocalinus) plus sagax quam fortis, magis damnosa amicis in pace, quam inimicis in bello; videatur quæso qui ab eâ magis præjudicentur, Batavi, & Galli, aut Flandrii, Neapolitani, ac Milanenses; testimonium proferat Catalonia, quæ unum & alterum postremo fuit experta.

Hæc sunt, Domine, quæ nunc in materiâ se se mihi offerunt absenti à libris meis inter aliquas tantum memorias generales. Solus Excellentiz Vestrae jussus potuisset efficere ut videatur me aliquatenus agere de justificandâ re quæ justificationem notoriam habet, & si egisset illâ, solent in causis Regum esse campi pro papyro, sanguis pro attramento, enses pro calamo.

F I N I S.



TREASON

PLOTTED IN

FRANCE

BEING,

The Project of *Finch* and *Windebanke*, who had fled from *England* and were resident in *France*, and had now conspired the death of the King of *France*, and Cardinal *Richlieu*, together with the Discovery of this intended Treason, and their flight into *Denmarke*.

Also their Intent to bring some *French* Power and Forces against *ENGLAND*.

Likewise a Letter sent from the Councell of *Scotland*, to the House of Commons, June 20. concerning the Earl of *Antrim*, with the Parliaments Order and Answer to the Scots concerning the said Earl of *ANTRIM*.

Together with the Resolution of both Houses concerning the Kings last Will.

H. Elsing. Cler. Parl.



NEVV
T R E A S O N

Plotted in
F R A N C E.

THe fear of the Justice of the Law
whose Tryall many durst not
stand, made *Finch* and *Winde-
bank* fly, when they saw their Plots and
Counsels took no successe, providing for
their own security by flight, and rather
cozen the Law, by their heels then their
wits, which had bin long hatching.

From Justice and this Kingdome they
fled into *France*, and this have for a long
space token sanctuary, and beene secure
from the deserved censure and punish-
ment.

And now observe how this wicked

mindes persons do still prosecute; that in-bred and naturall desire of mischief, which they alwayes affected.

For now, even against that place, and those persons who were the Authors and means of their preservation and being; these persons had conspired Ruine and Destruction.

Like the ingratefull Viper, who being almost starved with cold, found from the Husbandman Charity and warmth, and was preserved from Death, which at the last turned his sting to wound that brest which had bin his defence from Death and Calamity.

This *Finch* and *Windibank* not considering the great benefit and advantage they had received by the Court of *France* had conspired to take away the life of the King of *France*, and *Cardinall Richlieu* whom they could by no means indure to comply with their Conspiracies and trecheries.

Having thus plott'd the Ruine and Death of these members, Had their aymes bin

bin succesfull, they knew they could not long want encouragement and assistance for further mischief; neither did their Desigus desist here for having thus murdered the King and the Cardinals, if any Protestants could have bin found, they must have bin the subjects of their next cruelty, and have made the next Tragedy.

These things being dispatched, they then would have addressed themselves against this Kingdom, and would have endeavoured to have brought those plots, and designs to passe, which by reason of the most fortunate Discovery they were enforced to leave unfinished, and save themselves by flight.

Thus had these Divellish minds plotted at once the Ruine and Destruction of two great Kingdoms, but this Plot against *France* like the former against *England*, were discovered and brought to light, and before this conceived issue could attain maturity, and perfection, like an Abortive it did miscarry, and the

Actors

Actors themselves, and the Complotters were forced to leave their former Sanctuary of *France*, and to secure themselves under the Covert and Protection of *Denmarke*, where as men contemned and scorned for their villanies they do remain.

I.

The countenance and protection which hath bin offered to many great and dangerous Delinquents of such as have adhered to them, and the Displeasures shewed against those who have bin used and employed as Witnesses in the Tryall and persecution of them.

Both Houses of Parliament hath took into their serious consideration the Occasion and Reason why the Members of the said Houses should absent themselves upon their summoning in, Whereupon they hath drawn up a Charge against them, and are resolv'd that they shall pay 100. l. a man, and to be examined by the Committee before the next sitting.

Ordered by the Lords and Commons in Parliament, that this be printed and published.

John Brown Cler. Parl.

Hen. Elsing Cler. Parl. D, Com,

Good News from Ireland.

The Rebels have had a long power over the distressed Protestants, and have dispossessed many thousands of them, both of their meanes liberties, nay of their lives, liberties also.

Yet it hath at the last pleased Almighty God to pittie the afflictions of that Nation, and to give them the upper hand of their Persecutors.

Upon the 20. of June Letters were read in the House of Commons, which came from Ireland, the Contents and matter wherof were that the Protestants had besieged many Castles wherein the Rebels had great strength, and of the slaughtering of great Multitudes of Rebels, and also that there was found in one of the Castles, which the Protestants had taken 20000. l. which with the Castle they tooke from the Rebels, and that they have taken an Island which the Rebels had of almost an invincible strength.

Neither doth our joy and their happinesse stay here, but wee may go yet one step further.

For

For upon the 20. of June Letters came to
the House of Commons from Scotland, infor-
ming of them, that the Earl of Antrim one
of the main Agents in this Bloudy and Re-
bellious Persecution, is taken prisoner by the
Scottish forces there; Whereupon after some
Debate among themselves in the House of
Commons, it was Ordered, that the said Earle
of Antrim be safely kept in some strong hold
under the Custody of the Scottish Forces, un-
till the House of Parliament shall upon ma-
ture Consideration give further Order.

Hen. Elsing Cler. Parl. D. Com.

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20
The High and Mightie Com-
mendation of the vertue of a Pot
of Good Ale.

Full of wit without offence, of mirth without
obscenitie, of pleasure without scurrilitie, and
of good content without distaste.

Whereunto is added the valiant battell fought be-
tweene the Norfolk Cock and the
Wisbich Cock.

written by Thomas Randall.
(clash brass quon drow ill drowd - A riddle)



LONDON,
Printed for E. Cotes, T. Bate, and J. Wright.
MDCXLII

The High and Mightie Co[m]menda-
tion of the the vertue of
of Good Ale

Not drunken nor sober, (but neighbour to both,
I me with a friend in *Aleiberry* Vale;
He saw by my face, that I was in the case,
To speak no great harm of a Pot of good Ale.

And as we did meet, and silently did greet,
He put me in mind of the name of the Dele,
That for *Aleiberry* sake, some paines I would take,
And not burie the praise of a pot of Good Ale.

The more to procure me, then did he ad jure me,
(If the Ale I drank h[ad] were nappie and stale)
To doe it its right, and stir up my sp[irit]
And fall to commend a pot of Good Ale.

Quoth I, to commend it, I dare not begin,
Lest therein my coming might happen to sin,
For many there be that count it a sin,
But once to look towards a pot of Good Ale.

Yet I care not a pin, for I see no such sin,
Nor any else that my courage may quene:
For this I do find, being taken in kind,
Much vertue there is in a pot of Good Ale.

When heaviness the mind doth oppresse,
And sorrow and griefe the heart doth assaile,
No remedy quicker, but take up your liquour,
And wash away care with a pot of Good Ale.

The Priest and the Clerk, whose sights are dark,
And the print of the letter doth seeme too small,
They will con every letter, and read Service better,
If they glaze but their eyes with a pot of Good Ale.

The Poet divine, that cannot reach wiser,
Because that his money doth oftentimes faile,
Will hit on the veine, and reach the high straine,
If he be but inspir'd with a pot of Good Ale.

All Writers of Ballads, for such whose mishap
From Newgate up Holbourne to Tyburne doe faile,
Shall have sudden expression of all their confession,
If the Muse be but dew'd with a pot of Good Ale.

The Prisoner that is enclos'd in the grate,
Will shake off remembrance of bondage and litle,
Of hunger or cold, of fetters or fate,
If he pickle himselfe with a pot of Good Ale.

The Salamander Blacksmith that lives by the fire,
Whilst his Bellows are puffing a blustering gale,
Will shake off his sullie, and sweare each true Puffin
will Hazzard his wits for a pot of good Ale.

The weer that feareth his suit to begin,
And Blushes, and simpers, and often looks pale,
Though he miss in his speech, & his heart were at his breech,
If he Liqueur his tongue with a pot of good Ale.

The widow, that buried her husband of late,
Will soon have forgotten to weep and to waille:
And think every day twaine, till she marry againe,
If she read the contents of a pot of Good Ale.

The Plow-man and Carter that foyles all the day,
And tires himselfe quite in the Plough-walle,
Will speak no lesse things, than of Queens and of Kings,
If he do but make bold with a pot of Good Ale.

And indeed it will make a man suddenly wise,
Ere while was scarce able to tell a right tale,
It will open his jaw, he will tell you the Law,
And straight be a Scholar with a pot of Good Ale.

I doe further alledge, it is fortuitous edge,
For a very Coward thus brims like a shalle,
Will sweare and will be gale, and doe good his dagger,
If he be but well dew'd with a pot of Good Ale.

The naked man taketh no care for a Coat,
Nor on the cold weather will once turne his talle.
All the way as he goes, cut the wind with his nose,
If he be but well lined with a pot of Good Ale.

The hungry man for some can mind his meat,
(Though his stomack could brooke a Ten penes Nail)
He quite forgets hunger, thinks of it no longer,
If his guts be but sow'd with a pot of Good Ale.

The Reaper, the Mower, the Thresher, the Sower,
The one with his fittle, and the other with his floule,
Full 'em out by the pole, on the perill of my life,
They will hold up their caps at a pot of Good Ale.

The Beggar, whose portion is a wayes his prayer,
Not having a father, to hang at his talle,
Is as rich in his rags, as a Courte with his baggs,
If he be but enrich'd with a pot of Good Ale.

It puts his poverrie out of his mind,
Forgetting his browne bread, his wallet, his maile,
He walks in the houle like a six footed Lowle,
If he be but well drench'd with a pot of Good Ale.

The Souldier, the Saylor, the true man, the Taylor,
The Lawyer that sells words by weight and by tale,
Take them all as they are, for the War or the Bay,
They all will approve of a pot of Good Ale.

The Church and Religion to love it have cause,
(Or else our Fore-fathers their wisdomes did faile)
For at every mile, close at the Church stile,
An house is ordain'd for a pot of Good Ale.

And Physick will give out, (as it is bound),
And stand againe, there both south and north,
They send up and downe, all over the Towne,
To get for their Patients a pot of good Ale.

Your Ale-berries, Cawlers, and Rodes, each one,
And Sullabubs made at the Milling stone,
Although they be many Beere, must not in any
But all are compos'd with a pot of Good Ale.

And

And in very deed, the Hop's but a weed;
Brought o're, gainst Law, and here set to sale;
He that first brought it home, had reward with a rope,
And found that his Beere was bitter than Ale.

The ancient tale that my Grammer hath told
Of the mirth the hath had in Parlour and Hall,
How in Christmas time they would dance, sing and rime,
As if they were mad, with a pot of good Ale.

Beere is a stranger, a Dutch Vpstart come,
Whose credit with us sometimes is but small:
But in the Records of the Empire of Rome,
The old Catholike drink is a pot of Good Ale.

To the praise of *Gambaisius*, that old British King,
Who devis'd for his Nation (by the Welch-mens tale),
Seventene hundred yeares before Christ did spring,
The happie invention of a pot of Good Ale.

But he was a Pagan, and Ale then was rife;
But after Christ came, and bade us, *All halles*,
Saint Tapsid was a necessary drink in our life,
Put awle *Calypsalis*, and excellent Ale.

All Religions and Nations, their humours and fashions,
Rich or Poore, Knyve or Whome, Dwarfish or Tall,
Sheep or Shrew, Clog away, well I know all will bow,
If they be but well steep'd with a pot of Good Ale.

O Ale, *ab alens*, thou liquor of life,
I wish that my mouth were as big as a Whale;
But then to come to little, to reach thy least tittle,
That belongs to the praise of a pot of Good Ale.

Thus many a verne to you I have shewed,
And not a vice in all this long tale;
But after the pot, there cometh a shot,
And that is the blis of a pot of Good Ale.

Well said my friend, *ab blot* I will beare;
Y u have done very well, it is time to strike the bell;
Wee'll have six pots more, though we dye on the score,
To make all this good of a pot of Good Ale.

The Combat of the Cocks.

GOr you tame Gallants, you that have the name,
And would accounted be Cocks of the Game,
That have brave spurs to show for's, and can crow,
And count all dung, ill breed that cannot show
Such painted plumes as yours; that think no vice,
With Cock-like lust to tread your Cockatrice:
Though Peacocks, Wood-cocks, Weather-cocks you be,
If y^e are no fighting Cocks, y^e are not for me:
I of two feather'd Combatants will write,
He that to th^e life means to expresse the fight,
Must make his ink d^e th^e blood which they did spill,
And from their dying wings borrow his quill.

NO sooner were the doubtfull people set,
The matches made, and all that would had bet,
But straight the skilfull Judges of the play,
Bring forth their sharp heel'd Watrous, and they
Were both in linnen bags, as if 'twere meet,
Before they dy'd to have their winding-sheet.
With that in th^e pit they are put, and when they were
Both on their feet, the Norfolk Chanticleere
Looks stently at his ne're before scene foe,
And like a Challenger begins to crow,
And shakes his wings, as if he would display
His warlike colours, which were black and gray:
Meane time the warie Wisbich walks, and breathes
His active body, and in furie wreathes
His comely crest, and often looking downe,
He whets his angry beak upon the ground:
With that they meet, not like that Coward breed
Of *Asses*, they can better fight than feed,
They scorne the dunghill, 'tis their only prize,
To dig for pearle within each others eyes:
They fight so long, that it was hard to know
To the skilfull, whether they did fight or no.

12 20
Had not the blood which dille the fatal floor
Borne witnesse of it; yet they fight the more,
As if each wound were but a spur to prick
Their furie forward: lightning's not more quick
Nor red than were their eyes: 'twas hard to know
Whether it was blood or anger made them so:
And sure they had been out, had they not stood
More safe by being fenced in by blood.
Yet still they fight, but now (alas) at length,
Although their courage be full tryed, their strength
And blood began to ebbe; you that have scene
A water-combat on the Sea, betwene
Two roaring angrie boyling billowes, how
They march, and meet, and dash their curled browes,
Swelling like graves, as if they did intend
To intomb each other, ere the quarrell end:
But when the wind is downe, and blustering weather,
They are made friends, and sweetly run together,
May think these Champions such; their combs grow low,
And they that leapt even now, now scarce can goe:
Their wings which lately at each blow they clapt
(As if they did applaud themselves) now slapt.
And having lost the advantage of the heele,
Drunk with each others blood, they onely reele.
From either eyes such drops of blood did fall,
As if they wept them for their funerall.
And yet they wouldaine fight, they come so neare,
As if they meant into each others eare
To whisper death; and when they cannot rise,
They lye and look blowes in each others eyes.
But now the Tragick part after the fight,
When Norfolk Cock had got the best of it,
And Wisbech lay a dying, so that none,
Though sober, but might venture even to one,
Contracting (like a dying Taper) all
His force, as meaning with that blow to fill;
He struggles up, and having taken wind,
Ventures a blow, and strikes the other blind.
And now poore Norfolk having lost his eyes,
Fights only guided by the Antipathies:

With

With him (alas) the Proverb holds not true,
 The blowes his eyes hee see, his heart most rue,
 At length by chance, he stumbling on his toe,
 Not having any power to strike a blow,
 He falls upon him with a wounded head,
 And makes his conquer'd wings his feather-bed,
 Where lyin sick, his friends were verie charie
 Of him, and fetcht in halfe an Apothecarie
 But all in vaine, his body did so blister,
 That it was uncapable of any glister,
 Wherefore at length opening his fainting bill,
 He call'd a Scrivener, and thus made his will.

Inprimis, Let it never be forgot,
 My body freely I bequeath to a pot,
 Decently to be boyld, and for its tomb,
 Let it be buried in some hungry wombs
 Item, Executors I will have none,
 But he that on my side layd (even to one)
 And like a Gentleman that he may live,
 To him and to his heires, my comb I give,
 Together with my braines, that all may know,
 That often times his braines did use to crow,
 Item, It is my will, to the weaker ones,
 Whose wives complaine of them, I give my bones;
 To him that's dull, I do my spurs impart,
 And to the Coward I bequeath my heart
 To Ladies that are light, as is my will,
 My feathers should be given; and for my bill,
 I doe give it a Taylor, but it is so short,
 That I'm afraid hee'll rather curse me for't;
 And for the Apothecaries fee, who means
 To give me a glister, let my rump be sear,
 Lastly, because I feele my life decay,
 I yeeld, and give to Witches Cock the day.

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THE ⁷²
RED-SHANKES
SERMON:

Preached
At Saint Giles Church in Edinburgh, the
last Sunday in April, by a Highland
Minister.

Jerem. 30.
Sion is wounded, and I will heal her, saith the Lord.



LONDON,
Printed for T. Bates.
1642.

1842

THE
RED-HANKED
SERMON:

Preached
At Saint Giles Church in Edinburgh, the
last Sunday in April, 1842, by the
Minister.

Given in manuscript, and I will gladly be found the Lord.



LONDON,
Printed for V. Bates.
1842.



The Redshanks Sermon.

JEREM. 30.

Sion is wounded and I will heale her saith the Lord.

I Need not trouble you to set forth who is meant by Sion, yee all know well enough that it is the poore Church of Scotland, who is now wounded in her head, in her heart, in her hands, and in her feet.

In her head by government, in her heart by doctrine, in her hands by discipline, and in her feet by worship.

First she is wounded in her head, where she hath got such a clasp as hath made all her braines clatter again, and almost put her beside her five senses.

First in her seeing; for she could have seen as well as any Christian Kirk, but now she cannot distinguish betweene blacke and white, for bring plaine Popery before her and she cannot discern between that and true Religion.

Secondly, she is wounded in her hearing; she could have distinguished the sound of the Gospell and the rigor of the Law, but now since the Organes came in, she is growne as deafe as a doore naile.

Thirdly, she could have smelled as well as any other Kirk, but now she hath smelt the whore of Babilon, she is so senselesse, as bring the stinking Popish trash under her nose, and it will seeme as sweet as a Rose.

Fourthly, she could have tasted as well as the best, but now she hath so tasted of the Popes Idolatrie she cannot relish her former food.

Lastly, she was so pure and tender as shee would not touch any thing which had been corrupted, but now she hath toucht some Popish pitch, and how can she but be defiled? the application followes.

You see how she hath almost lost her senses, and you that are old men have scene her Ministers, going in good old short cloakes, with round black velvet capes, which little cloakes, turned more soules to God then ever the long gownes did.

You have heard such good Ministers expound the law and apply the Gospell in their Pulpits, but now you may heare the proud Prelates rumbling

bling up and downe the streets in their Coaches, in their long gownes, and if you would heare them speake, follow them to the Councell Table, and there you shall heare more then you will be content to followe.

For her smelling, I am sure she smells better then ever she did, for shee cannot smell a Bishoprick, ten yeares before it fall; but it may be those that smell best shall never lay their fingers ends on it now.

The Kirke tastes better then ever she did, for in old time shee would have beene content with a messe of milke and bread and such homely fare; but now they must feed on the finett, and take a licke of the best liquor.

Lastly, she touches now better then ever she did, for where she would touch nothing formerly but spirituall matters, now she will take upon her to handle the temporall businesse first, and leave the other till they have leasure.

I have now shewed you that the Kirke is wounded in her head, and decay of her fences, and I will returne to show you the rest of her wounds.

Secondly, she is wounded in her heart, which is by the doctrine of the Kirke through the aboundance of Popery and Arminianisme, now common in our Kirks and Schooles.

The Kirke of Scotland was once a honny grammar school, and then shee was skilled in *Regimen & concordantia*, and could have made a pretty peece of Latin, for everie thing shee did was forced *dare regulum*, and when shee offend'd, was *pandere manum*, but afterward when shee went to the Colledge shee either had, or would take more liberty unto her, and then first of all shee began her Rhetorick, and instead of true and proper speaking, shee learned nothing but alegories and hyperbolies; then shee came to the logick and instead of the true demonstration shee learned nothing but Homogenes and Syllogismes; afterward shee came to the Ethicks, but shee did not much trouble her selfe with them, but studied the Politicks where shee prospered so well as shee turned true religion into state pollicy, and for the Metaphysicks ye know their ends, which should be *hominum bonum & bonum*; so true religion must be one true and good religion, but this was too high & honest for them, too hard to learn; wherefore they studied no more the Physicks but turned true religion into *materia prima*, and made it capable of any forme they pleased to impose upon it.

So that yee see our Kirke is wounded in her heart, by the doctrine of the Kirke and teaching of the Schooles, which have beene such, as I am sure that many of you that heare me at this time have wished a hundred times to have beene out of the Kirke, when you heard such poultry stuffe as came from them.

Thirdly, the Kirke is wounded in her hands, which is the discipline of the Kirke, once famous by her reformation, after shee ran away from Rome,

but

but hard did they follow her, faine would they have overtaken her, and if they had gotten her they had given her the largest last, but (God be thanked) shee ran too fast for them. But nowe of late shee hath gone a pilgrimage to Rome, where shee was taken, bealting of some of their transperie, yet when they knew her mind, and saw she was but onlie a booke, of Common prayer, and the Canons of stigh Commission which they law made such for their matter, therefore they let her goe, and flattered her to follow the order of she Mother Kirke in other Kings domes, which shee promising to doe, then they bound her hands with a silken Cord of Canonically obedience to the Ordinarie, and shee tooke much delight to be bound with so bonny a band, but after they got her fast they made that silken band a Cablerope, with which they have girded her so hard as shee cannot stirre, and so they will force useither to a blinde obedience, and to accept of such Idolatrous & superstitious Ceremonies, on the one side, or els to be all forsworne fellows on the other side, by which means the Kirke of Scotland hath beene so wounded and bound in her hands as this 20. years by-past the poore Kirke of Scotland could not have a meeting of her members in a lawfull assembly.

Now I come to tell you how shee is wounded in her feet, that is in the worship of the Kirke; the office of the feet is to travell wthall, and they have made a verie hackney of Religion: the Kirke was once a bonny Nag, and so pretty as every man thought it pittie to ride her, till at last the Bishops, those ranke riding Lowens, got on her back, and then she trotted so hard as they could hardlie at the next well, ride her, yet at last they so crosse legd her and hopshackled her, that shee became a pretty pacing beast, and so easie that they tooke great pleasure to ride upon her. But now what with their riding her, up and downe betwene Edendurgh and London, and one journey to Rome, too they had given her sick all fore heate that wee have beene this twelve moneth walking her up and downe to keep her from foundering.

Nay they have not onlie made a horse but an Asse also of the Kirke of Scotland yea an Asse worse then *Balaam* was; *Balaam* yeken was gaining a great way, and the errand yeken too, to curse where the Lord was blessed, and the Angell sett him in a broad way, and the Asse bugled and startled, but *Balaam* beate the Asse and got by the Angell, and so was our Kirke beaten unreasonable when Episcopie came riding on her Asse amongst us.

Afterwards *Balaam* met the Angell againe in a straiter way, and then the Asse startled more then before, *Balaam* beat her againe wher then he did before, so was our Kirke beaten more then ever she was when the Bishops brought in the Articles of Perth amongst us.

The third time the Angell met *Balaam* in so strait a way as the Asse could not passe by, and *Balaam* beate the Asse againe, but the Lord made the Asse to speake and reprove him for beating her, and then God opened *Balaams* eyes. So the Bishops (being as blind as *Balaam*) have ridden and beaten our Kirke so long, and taken us at such a strait, as wee were even ready to be destroyed. But God hath heard our cry, and wee pray him also open the eyes of our adversaries who were even as blind as *Balaam*, and were going as unlucky a way as hee; for they were posting to Rome with a Poakmantie behind them, and what was in their Poakmantie (trow ye?) marry even the book of Common praier, the book of Canons, and orders of the High Commission. Now as sone as the Asse saw the Angell, shee falls to flinging and over goes the Poakmantie, and it hung on the one side of the Asse by one string, and the Bishops hang by the hamme on the other side, so as they hang crosse the Asse (like a paire of paniers) stuff full of Popish trash and trinkets. Faine would the blind Carle have beene on the saddle againe, but hee could not; nay so he might be but set to ride againe he would be content to leave his Poakmantie amongst us. But let me exhort yee (deare Brethren) not to let such a swinger ride any more on your Religion, for if he doe he will be sure one time or other to get the Poakmantie behind him againe.

They have not onlie wounded the Kirke of Scotland, as I have tolde you, and made an horse & an Asse of it, but they have betrayed it also for a lome of money, as *Judas* did Christ; yee ken, who betraid our Saviour, not onlie hee that tooke money to betray him, but also those that were silent in so good a cause, those that accuse him, those adjudged him, and those that forlooke him. And I feare me wee have them that betray our Religion in all these waies, as I shall touch anon. But now I will see if I can find out the false *Judas* that takes money or promotion to betray our Religion. And I must now tell you a metaphoricall tale, I dare not say it is true, but you shall have it as I had it.

When I was a little lad at Schoole, there was a young hopefull Theologue and expectant who is now another manner of man (not such another in the land,) And he being to preach of those words of *Judas*, *Quid mihi dabitur &c.* what will you give me and I will deliver him into your hands? The young man loved his Text so well, as he tolde over and over againe, both in Latine and Scottish; There was a good olde man sitting neare him and hearing him still upon that Text, thought to give him his answer; and so standing up and looking upon him the next time that he said what will yee give me and I will deliver him unto you? the old man answered, marry thou shalt have a good fat Bishoprick; and then I am sure thou wilt betray him indeed. Nowe yee may find out by this who hath betraid the Kirke of Scotland.

My Brethren the comparison betweene Christ and our Kirke holds well together, and their troubles have beene in some things alike: for Christ is the head the Kirke is the body; ye ken our Savior when he entred first into the Ministrie he was carried by Satan (God save us) into the wilderness, where he was tempted forty long daies of am.ckle Devill, in which time he endured many temptations, but as soone as he began to worke his miracles, then he was carried into Jerusalem with great triumph, where there was nothing but *Hosanna* in their mouthes, blessed is he that commeth in the name of the Lord: the next newes ye heare of him they came with Halberts, and feathered staves, and troupes of Souldiers, from the high Priest to apprehend him.

So the Kirke of Scotland for almost 40. yeares by-past hath fate desolate in the wilderness, by you contemned and rejected of all, and endured manie temptations, and nowe in the end having overcome them, shee is riding to Jerusalem in Triumph. For now there is nothing in all mens mouthes but *Hosanna*, crying, blessed is he that comes in the name of the Lord.

But in the last place ye remember when Christ was betrayed, how they came to betray him; therefore take heed when they come with swords, and staves, and bands, of men from the high Priests against you, that you doe not with *Peter* denie your Master and your Religion, and like the rest of the Apostles shewe a faire pair of heeles, and forsake him.

Now poore fooles yee have all seen your Church wounded, where shee lyes a wofull spectacle, but what shall wee doe for to heale her? marry pray unto the Lord who hath promised to heale his wounded *Sign* and we must put to our helping hands also; for such as put their hands to the Plough (as ye have done) and turne back againe, are not fit for the Kingdome of heaven.

After his Sermon was ended, his prayer said, and a Psalm sung, he stood up to give the blessing: but first said thus, I know it is not the custome in this place to say any thing after Sermon, yet because I had much to say, and one thing drave another out of my head therefore I must crave leave to ad a word or two by way of exhortation.

First I will speake to such Noble men as have not subscribed the Covenant, to know their reason, yee will say yee are *Noli me tangere*, howsoever I will give you a touch, and it may be ye will answer, yee must goe in a Parliamentary way, the meanest first, and the best last: yee would be angry if yee were told the poore must enter heaven before you. You have a fashion here in the Southerne parts of Scotland, that when yee come to the Foord of a River, the poore Post man must first venture over upon his little Nag, to see whether it be deepe or no, and then the

Laird

Laird comes mounted on his gay steed and he passes over. This is no good fashion where ever you had it, wee that are Highlanders have a better then that our selves; wee usuallie goe on foote, and when wee come to a foord wee are loth to lose a man, therefore wee joine Arme in Arme, and hand in hand, and all goe in together, so that the strong supports the weake, and drowne one drowne all, so put your hand to the Covenant and either live or die with the rest.

In the second place yee that are of the Colledge of Justice yee excuse your subscribing because yee are imployed by his Majestie and so cannot stand with your honors to doe it: heers a brave reason but a bad example; for so may the very meanest man in the Kingdome that gathers up, but 20.s. per annum, for the King, have such a hole to goe our at, well there is but one man betwixt God and you, get by him and goe to God.

In the third place I must speake to you that are of this City Councell, although I see that there are fowre of your chiefest Chaires empty: you excuse your selves because you are in office, and when yee are out you will Subscribe: heers a brave reason indeed; nowe yee ought to be ringleaders to the rest in this Citie, as in all other affaires; who dares subscribe in the City till yee have done it. And if God get his worke done ere that time, where be your thanks? Let our chiefe Register looke over his bookes and see if ever the Towne of Edinburch suffered for joynning with the Kirke of Scotland.

Lastly I must speake a word to you that are Strangers: then turning himselfe to the Provost, Baylives, and Doctors of Aberdeen who sat in a Gallerie by themselves hee said, it may be that yee doe not subscribe the Covenant, because when ye came hither on your Civill affaires, you promised not to subscribe it, remember your owne proverbe in buying and selling (an Aberdeen man may recant his first bargain if he please) therefore let me advise you to play Aberdeen mens parts, and take your word againe, and goe home and drink a Cup of Bon-accord, and joine with the Kirke of Scotland, and subscribe the Covenant.

FINIS.

24

THE
SCOTTS
SCOVTS
DISCOVERIES:

BY
THEIR LONDON
INTELLIGENCE.

And presented to the Lords
of the Covenant of Scotland.

Anno Domini. 1639



LONDON,

Printed for *William Sheares*, 1643.

THE

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London

Printed for William Storer



TO
THE RIGHT
HONOURABLE,
MOST WORTHY
and Noble Lords, the No-
ble-men, and others of the Co-
venant of Scotland.

May it please your Lordships,



*According to your honours directions, the
Scouts (which were sent into Eng-
land, to discover the estate of things
there) came unto me their Intelligen-
cer at London, who have collected
together all such observations, as they
in their severall travels have found, or my selfe obser-
ved, either in my owne abroad now two yeeres at Lon-
don, or in my returning home: But by reason of all
passages*

The Epistle Dedicatory.

passages now shut up at sea, and all Landwayes belayd, I was forced to put my selfe in Arminian Attire, and so came home through England, and so remayned some certaine time in the Carape Royall, where my Collections may manifest my love to my Countrey, and care of the trust by your Lordships imposed upon me. But if my observations be not answerable to your Lordships expectations, I am heartily sorry: Yet, yee may see, I have not bin altogether idle, nor will be more carelesse hereafter (as occasion is offered) then formerly I have beene, and shall in my Northern newes (which is also now in collecting) make good what is omitted, and in confidence of your favourable acceptance hereof, I rest,

Your Honours most humble
servant, D. L.

TO



THE
FIRST SCOVTS
DISCOVERY.

I Came to *Dover* in a Flemish Botom, where (after a dayes rest) I went to see the Castle, but I was forced to faine my self one of Madam *Nurses* kindred, & spoken nothing but french, or else I had not been admitted.

This Castle is called the Key of the Land, but its growne rusty for want of exercise, for most of the Ordnance are dismounted, their carriages standing one halfe in the ground, and the other out; here lay one wheele, and there lay another: In the Easterne out-werke lay one Peece all over-grown with grasse, and hard by that lay another along by the wall on two Logs of Tymber; I wondred to see such a confusion in so eminent a place; but I was told that the last great wind was the cause
B hereof,

thereof; and if the Lieutenant were once able to walke round the wals to see it, all would bee made good and mended; but till then it must stand as it doth: Their Lord is at London to be cured of the Gout, the Deputy Lieutenant was at *Downs* seeing the Kings ships, and most of the men were at bowles on the greene Beach: I came downe to the Towne, and left the Castle with a *Memento* to look to it selfe, lest the French doe it for them; this I observed, that if the French had beene as provident as the Dutch, to have seated themselves in *Dover*, then the most Christian King might have had this Castle at his Command, and so might have beene Master of the narrow Seas, and have had *Calice* and *Dover* for two *Bul-werkes*, and *Black-houfes*, and so kept the *Dunkirke* from domineering on the seas. All the newes I could learne here, was that sixe of the Kings ships lay ready for a Convoy of sixtie Vessels with provision for *Dunkirke*.

The next day I came to *Canterbury*, where I went to view the glasse windowes, and see Sir *Thomas a Beckett* Tombe, to which the people had prayed so often, as they had made two holes in the stones with their knees: the next day being sunday I went to heare a Sermon where (they said) the Archbishop of *St. Andrewes* was to preach, I was in amaze to see him there; but the noyse of the Organs soone put mee out of my dumps. Now (thought I) hee is in his Kingdome, for hee hath danced a long time after this musicke: when service was done, I thought to have heard him tell the people

people some newes out of *Scotland*, but the old Carle spake not one word thereof. The next morning I tooke a Charcoale, and drew on the white wal in the Church Porch these three words, (*Archi:Cant:Auli*) and so departed out of the town, lest I should have beene apprehended for the Author of it: All the newes that I could learne in the Towne, was that the Archbishops Grace was too great to dwell amongst them, that hee loved *Croyden*, better then *Christ-Church*. That hee had some Engineers to see if they could remove *Christ-church* to *Croyden* by land, or to *Lambeth* by water, for hee meant it should stoope to him, and not hee to it: But lest it should fall to bee forfeited, for non Residency he hath put the other Archbishop there for his Deputy.

As I came through *Kent*, I saw much mustering, and preparing of men and Armes to send into *Scotland*: This had almost made a mutinie amongst them, some said it was done purposely to weaken the Country, others said it was an il example for other ages: And an old 88. Captaine said they might well retaine the name of *Kentish Long-tayles*, but to be called any more men of *Kent*, they could not clayme it.

As I came a long, I saw the Kings Store-house at *Chatham*, and some of the Kings ships which are of such bignesse, as a small ship may be built, ere they can be rigged, and brought to the sea to doe any service. When I came to *Gravesend*, I saw the great Fleet ryding in the *Hope*, ready to carry the

Marqueffe and his men for *Scotland*: But there fell out a foule fray betweene the Parson of the Parish, and the Purfers, for demanding double duties, for burying such souldiers as dyed on shipboard. On the way towards *London*, I saw *Stone-church* which was burnt downe with thunder last winter: And *Erith*, *Micham*, and many other Churches (for all their high Altars) did not scape scot free.

The next Sunday I went to *Lambeth* to heare a Sermon, and see what forme of worship was used there; when I came, I was in hope to have seen the little good man of *Lambeth* there, but I saw no such man in all the *Kirke*; for I could have kend him by his white sleeves from all the men there: but I well wot, there hee was not. I speerd for him, and some said, he was either at *White-hall* or *Somerset* house; others said that he was at home choosing of a new Church-warden, because the old one had presented him for not comming to Kirk these 7. yeares. After preaching was past, I went up the River side to see *Guy Faux* his Mannor house, the farallest house, that ever was built, for there was the plot laid, and powder provided for blowing up the Prince and Peers of the Realme, in the Parliament house by the Papists conspiracie. There was the Leather Ordnance invented, there was the white soape and blew starch first made, there was the most part of the projects and Monopolies hatched, which have so much troubled the whole Kingdome. There was a new rare invention, lately set on foot for blowing up of Castles and Forts, but for a con-
clu-

fion it was first blowne up it selfe: And now an
 Engineere hath begged it of the King, and hath
 new built it, for which hee hath promised to
 blow up all the Ilands in the Frith in *Scotland*,
 that the Kings ships may have sea-room to besiege
Leith: from thence I came crosse the River, where
 a Dutchesse like a Dive-dapper was a swimming,
 but the water was so cold, as it made all her body
 shiver, and put her in sick a fit of a feaver, as no
 Physician could cure her, but a German. On the
 Sunday before Easter I went to *St. Margarts* anent
 the Abbey, where the Minister mistooke himselfe,
 and instead of a Prayer read a Preface, forbidding
 all people to begge at *White-hall*, for the King was
 gone to *Torke Welaway* (thought I) now, I have mista
mandy, which I thought to have had, to have carried
 me againe home into *Scotland*. Well, I could hardly
 eate my dinner for grieve thereof: But a country man
 of mine would needs have me in the after-noon be
 Goffer to a Gidle, where when I came the women
 fel to quarrel for the name, one would have it *Maud*
lin, & another would have it *Mary*, now out upon't
 says another, we have too too many of that name
 already, pray let us have old *Elizabeth* againe: by my
 soule says another, if this were spoken in *Scotland*, it
 would be counted a reason, why I should have
 away, and left them to look another Goffer: upon
 good Friday as I came through *White-hall*, a coun
 try man had me in to give me a dish of Urink, and to
 shew me the *ancing Barn*, & then afterwards carri
 ed me to the Kings Quire to hear a mass of matins,
 when I came there the people were all traveling on

the ground as though they had bin picking pearles out of the pavement: Well, downe I was driven on my maribones amongst the rest, and about halfe an houre after they al stood up againe, turning their arses to the East, and their snouts to the West to heare an Anthem, which being done a tall slim Carle in a long Gowne made the people turne their faces to the East, where I spied a curious wrought Crucifix hanging over the high Altar, with two women kneeling to it, to teach the rest of the people their duties: Upon Easter day I went thither againe, and then the Crucifix was taken downe, and the *Resurrection* set up in the same place, the *Massicke* went so loud, and the old droaning dunces, and young fry of *Quiristers* made such a noyse as I could not heare, nor understand one word was spoken, and so came away for feare of deaffing: About a week after my Countrey-man would needs have mee goe thither againe, and then I saw in the same place over the Altar a fine old man riding on a bonny Nagge, hunting a wild Beast, many a long legge, and low courtesie was made to the man on horse-backe: I askt what hee was, and my Countrey-man told me, it was *St. George*, and they were all praying to him to make haste, for they had need of him in the North, when I saw him so ready on horse-back with his speare in his hand, and his spurs on his heels: Well *St. George*, thought, I, ride as fast as you can, I will be in *Scotland* before you, and so I departed, and left him to end his quarrell with the Beast hee had before him: When I was gone
out

out of the Court, my Countrey-man told mee, I had some reason to be afraid. For *St. George* having formerly broke his *Speare* with the *Spaniard*, and rebated his sword at a foyle with the *French*, therefore hee had now his hands bound by the one, and his tongue by the other: And having taken a truce with them both, hee had vowed to be revenged on *St. Andrew*, whom hee threatens to turne into a *Wind-will*, where his *Crosse* shall serve for the sweapes: Alas, and woes me (quoth I) poore *St. Andrew* is so weary with carrying his *Crosse* on his back, and a *Bishops Bonnet* on his head, as hee will never be able to encounter this man, who being so bravely mounted, will run over him before he come at him. This made me so afraid, as I went home to supper for feare of fainting; the next morning I got up betimes, and went to the Exchange to meet our *Intelligencer*, when I came the newes was at an end: For their *Packets* were opened, and their *Letters* taken away, which made a mighty muttering amongst them, in so much as one of them in a mad humour said that they were quite disgrac't, and thereupon made these verses following.

London's disgrac't, Lincoln's displac't,

Yorke now hath the golden bagge,
The Clergies guift, the Papists thrift
Maintaines the English Flag:

The

The Clergies curse, Rex minat mors,
 Ere Bishops be put downe:
 The gaine is great, though farre unmet,
 A Myster for a Crowne.

THE SECOND SCOTTS Discovery.

IWent out in a Dunbarre Boar, and
 sayled all along the Northern coasts,
 where wee met two ships laden with
 Ammunition for *Barwicke*, and fixe
 Colliers with provision for New-
 castle. When I came to *Hull*, I went on shoare
 to see the mighty Magazin there, from thence wee
 were driven to the *Downes*, where the Kings Fleet
 lay at Anchor: in which the *Mermaid Marquesse*,
 (being changed from true blew to all the colour
 in the Raine-bow) was there cabbined up with
 a Cable for feare of the French, where like a Kite
 in a windy day with seventeene smaller birds at her
 tayle, hee was hovering up and downe the seas to
 surprise all such shipping as should passe for *Scot-*
land.

When we came neere unto *Dover*, a *Dunkirke*
 fet upon us with two French, and a *Fleming* relec-
 ved

ved us, or else (for all the ship money paid in, for guarding of the seas) wee had beene carried to *Dunkirke* instead of *Dunbar*: But having scape that scouring, wee landed in *Sussex* neare old *Arundell*, where wee went to see the Castle, the strongest defence whereof, is the number and greatnesse of the owners titles, It's kept by foure Priests, two Porters, and a Ratcarcher, but it hath above a hundred Watchers and Warders belonging to it, who (before ever we came neare it) came flying over our heads crying, *Ka, Ka, Ka, Ka*, which made us so afraid of being clapt up in the Castle, that we returned and left them to looke to their charge.

The people of the Towne were all crying, every teare as big as a Mill-stone, lest their Lord should love the North Countrey better then theirs: And because hee is gone to conquer an other Countrey, and left his owne to the mercy of his enemy, I quickly left this place of mourning, and sayled by the Ile of *Wight*, where they were very hot at their Musters, in so much as the smoake thereof made such a mist on the sea, as we mistooke our course, and landed at *Portsmouth*, instead of *New-castle*, where wee heard, those Islanders are as hot in their Barrells, as the French in the Breach: so as if they come there, it will prove a hot peece of service, ere they can enter: *Portsmouth* is but newly provided with Ammunition, and therefore they were all in amaze, for feare the French should come in a Fog.

Southampton was the next place of our landing

at, and there the Aldermen were busie begging a benevolence for the warres : But because I had none for them, I thought it better to shew them my backside, then to bee called Rebell for refusing: From thence I came to *Winchester*, where I was afraid of a Goose.

This Towne I left and came to *Bagshot*, and so to *Basing-stoke*, where a lordly Lowne sware me out of ten shillings with his merry conceits of his questions and answers, amongst which these were a part.

What hunting is most in use?

The Foxe in the Forrest, and the Conie in the Court.

What profession is most in practise?

Busse Coats in the Campe, and black Coats in the Church-Campe.

What is that which few men love, and most men hate.

The curse of a Cuckold, and the pride of a Prelate.

What are the two worst evils in the Commonwealth.

Covetousnesse of the Clergy, and contention of the Commonalty.

I left this place, and tooke my way to wards *Gilford*, in hope to have seene *Arundels Earle*, but hee was gone to Court, yet I did not loose my labour, for there I saw the finest and best govern'd *Almes-house* in the Kingdome, built by *old George of Can-*

Canterbury, for a President for his successors, to doe like.

The next day I came to *Croydon*, thinking to have seene the little man, that makes so mickle matter, but he was at *Lambeth*; whereupon I came along towards *London* with a Colliers Cart of *Croydon*, where after some whistling and merry tales, I heard these mysticall Novelties.

That of late some are so much for Church Ceremonies, as they doe nothing in true sincerity: And that others are altogether for pride and prodigality, and nothing for love and charity; That the Owle counterfeits the Eagle, the Buzzard the Blackbird, the Cuckow the Nightingale, and the Wren would fly with the Faulcon, but for feare his wings should fayle him.

That the Fox would faine lap himselfe in the Lions skin, the better to terrifie the other Beasts.

Thus the Wolfe would faine bee chiefe Shepherd, that he might the better feed his flock, and the Asse must have the Harts skin on his backe, to keepe him from the Northerne storme.

When they had made an end of their Parables, they fell to singing: And askt mee if I could helpe them to sing a three mans song: I told them I would doe my best, then they began, and the bearing of the song was this, with which I end my Relation.

O good King Charles blame not my pen,
Spare your purse, and save your men,
Give Laud to the Scots, and hang up Wren,
The Eccho answered still, Amen.

THE THIRD SCOTS Discovery.



Came in *Kirke Patricks Boat*, all about the *Irish seas*, where we saw some souldiers sent from thence, to the Lord *Clifford* at *Carlisle*.

Wee landed three of our men in *Wales* (being Papists) but they were quickly snapt up for Covenanters, and called Rebels, for refusing the oath of Supremacie, and shortly after were learned Traytors by open Proclamation.

Wee viewed all the English Islands as wee past along, as *Man*, *Garnsey*, *Silly*, and the like: The Inhabitants had need be honest, for they are entrusted with keeping of the three greatest Enemies of the Clergie, viz. Divinity, Law, and Physicke: In all our voyage wee saw but only two of the Kings ships, which were sent to scour the seas, wee did vauke our Bonnets unto them, and bid them good day, and so departed undiscovered.

Wee put in at *Portsmouth*, where there is a good Harbour, and good Forts, but sorrily kept; their Governour (that Baggage Bag) having taken a sur-
feit.

feit of a Star-chamber suite, and being a little overshadowed with the Moone, gave them the bagge and dyed, whose Successor will never fill the bags hee hath left empty behind him.

As I came through *Somersetshire*, I saw great mustering: They are notable windy fellowes, and strong breath'd, with eating of Beane-bread, they meane to shew you a Taunton trick, and fart in your faces: you may ken them from all the Campe, by the Beanes ratling in their bellies, a mile before they come at you.

In all the Countrey as I came along, there was a great complaint of the decay of Trading: The Farmers and Sheep-masters blame the Clothiers, the Clothiers the Merchants and Drapers, and they lay the fault on the troubles in *Scotland*, which hinders their traffick, but some of them say, they could find it out nearer home, if they durst discover it.

I came downe by *Reading*, where little *Land* was borne, his Father was a Clothier, his Mother a Spinster (hee being the worst thred that ever shee spunne in her life:) Hee was from his Cradle ordained to be a Punisher of poore people: For hee was borne between the stocks, and the cage, which a Courtier one day chanced to speake of; whereupon his Grace thought himselfe so disgrac'd, as he removed them thence, and paid downe his Fathers thatcht house, and built up a faire one in the same place, because none should say hereafter, that he was descended of a meane house.

The next day I came to *Windsor*, which is the worst place that ever I came in. For the Knights are poore, and the Priests rich, the Prebends proud, and the Deane deafe, for a poore man hath called a long time to be released, and cannot be heard.

Away I came towards *London*, and landed at *Hampton Court*, in hope to have scene the Prince and Duke *Jemmy*, but the Dupper Doctor had carried them to *St. James* to see the Queene Mother, where hee left them, untill hee himselfe went to *Lambeth* for *Canterburies* blessing to a better Bishoprick, in which if hee behave himselfe well, and please his Patron, in bringing up his pupill, he shall be promoted to a better Bishoprick.

When I came to *Westminster*, a countrey man of mine had mee to see the Tombes, where (amongst many other Kings and Queenes) I saw King *James*, and Queene *Elizabeth* conferring about the troubles in *Scotland*, which they said was plotted in *Spaine*, ratified at *Rome*, and agitated by the Iesuits in *England*, to be acted in a tragicall procession in *Scotland*, but it was not so in their dayes, and they hoped it would not long continue as now it is.

The next morning I got up betimes to goe to our Intelligencer, but ere I came at *White-hall*, I was prest for the Kings service; whereupon I presently fell lame of my left legge, and with a pittifull look I said, *Messe Constable* I am a poore lame Passenger, I pray you let me passe, but if I must have your money, then change me one shilling for an other; with that I blast my selfe with a good Angell, and then

then gave it him for his shilling, which he perceiving put it up, and so out of pure love let me passe.

When I came to the *Exchange*, our Intelligencer, and two or three more of my countrey men went to dinner, where I was relating my *Reading Journey* and newes, whereupon one of them puld a paper out of his pocket, saying, now by your Relation, I understand the meaning of my verses, which were bestowed on me: And before now I did not well know what they meant: A Copie whereof hee gave me to end my *Discouery* withall, which are as followeth.

*The King wants coyne, the Bishops blood,
The Church is chang'd, none dores doe good,
The three chiefe Arts in all the Land,
In Pillory at once did stand:
The Welsh may run, the English ride,
To kill the Scots for Prelates pride,
VVhich makes men cry, and curse that Age,
Hatcht little Laud, twixt Stocks and Cage.*

The

THE
INTELLIGENCERS
owne Discovery.



At my first comming to *London*, I heard little newes of any *Scots* grievances, but within a litle while after, when I saw *Burton*, *Bastwick*, and *Pryn* promoted to the Pillory, for speaking against the power of the Prelates, then I began to smell a fox.

They rejoyced as much in their sufferings, as their Adversaries did in their sentences, but because they should nor prate, nor talke to one another, as they did when they stood in the Pillory.

Therefore they were sent first into three severall Castles in three remoted counties, and afterwards removed to three severall Ilands, every one of them at their departure from the Pillory to their Prisons, made two verses.

Pryn.

*Thy triumphing I returne, my face discryes
Lauds scorching scars, Gods gratefull sacrifice.*

Burton.

*A painefull Pastor I have beene, my flock I truly fed,
And now in honour of Christs cause, my blood I freely shed.*
Phy.

*Physician's for soule and body, and Lawyer for the State, Bastwick,
All here now have lost their blood, so please a proud Pre-
late.*

The next Terme after this, the Bishop of *Lincolne* came to his sentence in the Star-chamber, where hee received a sharpe sensure, but hee may thank himself for it, in keeping two prime places in his hands, when others want preferment. But hee stood too much upon his trumps, thinking that King *James* his Patents had beene now as good, as when hee had them: Alas good man, though hee be a great Scholler (not a better in the Kingdome) yet hee had forgot the little Mans Motto (*Sic volo, sic iubeo*) The originall cause of this was never heard, but this I learned, that two flesh flyes having fed at his Table for a long time together, had purposedly laid a traine to intrap him, and then they combined with one *Kilvers* (A Caniball) who having devoured his owne Master (Sir *John Bennet*) undertooke to doe the like with him, and hath hunted him so hard, that the Tower is become his Tabernacle, where he is like to remain, unlesse hee will pull off his Miter, and give it for his Ransome.

Long hee had not laine there, ere he was roused up againe for a second course, pretending that hee had given a false exposition on the great *Leviathan*, (false Mediator) and the like: whereupon (through the meanes of a false Steward, a faithlesse Secretary, and a foolish Scribe) he was (*Asseyn-like*) puld
D downe

down with his own hounds, which he had fed at his trencher in his prosperity, but had now fallen upon himselfe in his aduersity, yet his owne patience, and the peoples prayers may one day be a comfort to him.

That when the newes came first of the troubles in *Scotland*, *Archie* the Kings Foole was questioned for something against the Prelates, whom hee thought was the cause of it. For which hee had beene had up in the Star-chamber, but that the Fool told them hee would plead the priuiledge of his Coat. For (quoth hee) if neither Foole nor wise man must scape this Court, I will be neither. But for all this *Archie* could not scape scot free, for hee was led to the Porters lodge, where (albeit hee found favour in his lash) yet he lost both his Coat and his place by it.

That about a weeke after I met *Archie* at the Abby all in black: Alas poore foole (thought I) hee mournes for his countrey; I askt him about his Coat, O quoth he, my Lord of *Canterbury* hath taken it from mee, because either he, or some of the *Scots* Bishops may have use for it themselves: But hee hath given me a black coat for it, to colour my knavery with, and now I may speake what I please (so it be not against the Prelates) for this Coat hath a farre greater Priuiledge then the other had: when I heard him say so, albeit (thought I) a Fools bolt is soone shot; yet perhaps hee may hit the marke: whereupon I went and bought me a canonical Coat, and put my selfe into an *Arminian* habit,

habit, which hath kept mee freer from danger, then if I had beene all clad in buffe.

That about Christmas last, all the passages of your Assembly were presented to the King, and all the names of the Lords and others that had subscribed the Covenant, or consenting to the putting downe of the Prelates were given in: wherupon a Convocation of the Clergy of *England*, was once resolved to be called, and to have the matter disputed, but the Bishops were busie, and could not attend it, and advised that (*ipso facto*) you should be proclaymed Rebels, and all your Lands should be confiscate to the King, which made some of the Courtiers mouthes so water (in hopes of a Lordship) that they lookt as if they had beene troubled with the scurvie.

That about *Candlemas* the newes was nothing but warre, and that the King would goe in person into *Scotland*, and had promised to gratifie those that adventured with them, for cutting off the Covenanters: And therefore to make them the more contemptible to the English, Proclamations were made in all market Townes, and read in all Churches: That you were base fawning fellowes, and people of broken fortunes; and would faine repair your ruined estates, by the spoyle of the good subjects of *England*; which Proclamation (notwithstanding the faire and true declaration of your intentions) so animated many of them (as like Hogs in the wind) they ran on (but knew not *whither*) to fight, (but knew not for what) hoping to be rewarded.

ded (but knew not when) and they may returne, but know not how.

That of late every man at *London* hath beene in his humours. The Courtiers were learning how to tossie tennis bals, instead of Bullets. The Captaines were preparing to see the tragedy of traytors, the Clergy were studying a *Malque* for a Myter, the Ministry were drawing the map of misery, the Iesuits were at wilie baguillie, and the Scots Bishops were at Boe peepe with the Kirke.

That one day I went to see the Tower, which is newly repaired, there are forty new beds and lodgings provided for entertainment of the Scots traytors: well, let me advise yee to looke to your selves, for if ever you bee lodged there, the next newes after will bee your comming out to *Tower-Hill*, where either your heads must lop, or your Craggs crack.

I came home by the custome House, where there was such an out-cry with Merchants, concerning their new Impositions: As it made the old Farmers for a court Lord, and acitie Captaine to assist them, who came ruffling into their offices with such violence, as (for feare of *Goring*) it made al the Virginian Merchants to run away, and leave their Plantations. For Tobacco was growne so cheape, as the Kings customes came to more then the Merchants had for it. For it was taken by a worse name, and sold by the measure of *Jacobs* staffe, whereupon, when the old *Pinder* saw such shavers, some to share in his office, he gave over, and left the

the *Daves*, to shift among the Rooks, which the common people seeing, they prayed that their Court Customer might dye drunke in his new Impositions of Wines, and the *Crispe Citie* Capitaine might break as fast as doth his glasse beads.

Whilst I stayed at Custome-house, I heard a muttering of a red Deere Pye, full of gold going to the Nuns of *Nancy*, from the holy sisters in *England*, under colour of a peece of Venison sent to the Prince of *Peymont* from *Catholico Mariano*: But they said, a wilie Wayter had put his finger further into the Pye then was fitting, and after it was discovered it was husht up, no man can tell how.

Likewise, I heard that the Cardinall of *Cordoba* being cast away in crossing of a River, his hat came floating up to the custome House, where it was taken up for a miraculous monument, and carried to the Lord Treasurer for a wreck, who hath order to keepe it, untill some fitting person bee found to wear it. This accident makes good the old Proverbe, *Quot homines, tot sententia*, for some sayes our countrey man *Con*: (the Popes Legate) must have it; others say, Sir *Tobit Mathewes* doth better deserve it, some say, that as soone as the King hath established Bishops againe in *Scotland*, St. *Andrew* shall have it instead of a blew Bonnet, and others say *Canterbury* must be served before him. But some say, its kept untill St. *Paul* have a new coat, and then hee must have it for his hat, or else when *Pauls* is quite built, it must be carried round about in procession, and then left on the high altar for a religious Relique.

That all Lent long His Majesties Chaplaines, instead of Fasting preached fighting; and instead of Peace preached punishing of Rebels, amongst whom wilie *Warner* of *Rocheſter* having got a Biſhopricke for making one Sermon, hee gave the King an other gratis, wherein he ſo rayled at the Rebels, as his Patron hath promiſed a better Biſhopricke, when it falls.

That ſuch time-ſerving Clergie men, as have not the gift of Preaching, ſeeke preferment by rayling; as one *Harifon*, who looks for a Deanery at leaſt, for calling Judge *Hutton* Traytor, when hee ſate on the ſeat of Juſtice, for ſpeaking his conſcience for the ſubject againſt Prerogative.

That the caſe of ſhip-monie was fully argued, firſt by foure Councillors, and afterwards by the twelve Judges, whereof the Gold-finch, *Vernon*, and five punies paſt for the King, and five Seniors, (whereof two were capitall) ſtood for the countrey, but what can withſtand fortune, for moſt voices miſ-carried it: Nevertheleſſe, the Lord *Say* would faine have had another aſſay at the matter, but could not be heard.

That about Mid-lent, the names of all ſtrangers, as well French and Dutch, as Scots, were collected in and about *London*, and ſent to the King, viz. 60000. [French, 40000. Dutch, and 900. Scots, but if Priests, Friers, Iſuits, and the reſt of the Romiſh Rabbies, had beene alſo collected, they would have exceeded the number of the Scots, and if the Papiſts and Proteſtants of the French and Dutch

Dutch had beene likewise collected, the number of the Protestants had stood but for a cipher to the other.

The voice went that all the Protestant strangers should have beene sent into *New England* (if the King could have spared shipping) and the others should have made a catholicke Army, to have gone against the Scots: But now the Scots taking their new oath to fight against their consciences and countrey, and the rest paying in their money without grumbling, they may all stay in *Old England* if they please.

That albeir, with the pilling and polling of the Commonalty, *England* is fallen into a very dangerous disease, which growes every day worse and worse, in so much, as one Sunday at one Master *Shutes* Parish Church, a Bill was delivered, that *John Commonwealth* of England being sick of the Scots disease, desires the prayers of the Congregation, for calling a Parliament, the great Physician of the Kingdome, to cure their infinite infirmities.

That all men must contribute to this holy, and zealous expedition; whereupon the *Citie of London* having made a collection of, at least 2000. l. presented it to the King, who thanketh them for their loves, but would not receive it, because some say, it was too little, others say, that he will come home by them, and then they must present him with a golden Calfe, and a greater gift for a peace offering. But in the meane time its said, that *Torke* must be made the Royall *Citie* of the Kingdome; but when

when no man knowes, yet the Merchants care not if both Court and Towne bee carried thither, so long as they cannot carry Thames with them also: For if their wives loved Courtiers no better then they doe, their roomes were farre better then their company.

That the King being resolved upon his Iourney, wrote his Letters to all Noble-men in the Kingdome, to attend his Royall Standard at *Yorke*. The first day of *Aprill* with fitting men and furniture, according to their birth and qualities, degree and honour, where by the Papiſts report his Majesty will be with 100000. English. 20000. Welsh 20000. Irish 20000. chosen Catholikes, all in compleate armour, and that the King of Spaine would send him 20000. of his old souldiers (if he had no use for them himselfe:) The King of *Denmarke* would send him 20000. of his Drunkards, if he could spare them: The King of *Morocco* would send him twenty tun of Barbary Gold, if *Argier* and *Tunis* stood not in his way, and the Pope would send his Benediction, if he thought it would doe him any good.

That the King was by the Prelates so exasperated, and made soeager on the busines, as he tooke his Iourney on his *Coronation* day, which some think unfortunate: But the Papiſts Proverbe prevailed, *The better day the better deed.*

At his departure hee had *Canterburies* blessing, and a book of Remembrances what is fit to be done to such a rebellious people.

That

That all things are much altered, since the Kings departure from *London*, *White-hall* is become an *Amazonian Castle*, *St. James* an Hospitall for strangers, *Somerset House* a Catholicke Colledge, *Westminster* a receptacle for Seminary Priests and Iesuits, *London* is like a private friend in close mourning, Coaches and Carts are halfe idle for want of imployment, and great Horses, Sedans, and wherries fight for their imployment, Porters are taken up for Gentlemen Vshers, & Clergy men (by reason of their pastorall protection) clap in with all the good matches about *London*.

That my countrey man *Con:* the Popes Legate, is fallen lame of late, and is writing an invective against *Abernathy*, for discovering his comming into *England*: hee saith, that if these troubles had not beene, hee had got as much money in seven yeares, as (with the helpe of a Letter or two, from the Court to the Conclave of Cardinals) would have made him Pope; and then if you had not yeilded to the King on any conditions, he would have curst you with Bell, Book, and Candle.

That the seven Champions of Christendome are now (this criticall yeare) all up in Armes, *St. Anthony* is enchanted by the Pope in *S. Angelo*, *S. James*, and *S. Dennis* are this summer to try their strengths in a simple combat; And *S. George*, *S. David*, and *S. Patrick*, are all ryding into *Scotland*, against *S. Andrew*, but the quarrell against him is unknowne; some say because he will not wait upon *S. George* his Ceremonies, but others say, its because hee dare
E
main-

maintaine that there was neither Pope, nor Prelate in the Primitive Church.

That one *Baker*, the Bishop of *London's* Chaplaine, being one morning desired to present a Petition from a Minister to his Lord for a Prebends place, carried the matter so craftily, that he had it for himselfe, together with the Ministers curse, for cozening of him; but to prevent that, the Bishop gave him his blessing; yet it did him no good, for ere night he was so puffed up with pride, and grown so great, that the weight of his body broke his legge, and so laid him and his honour in the dust, yet there be some that attribute this accident to another thing, for they say, that this *Baker* was so over-joyed with the death of some good Divines, and the going away with others, that he made verses of them, and the same day hee made them hee broke his legge, and his verses were answered the next day following.

Baker.

*Dike is dead, Davis is fled,
And Symmons is run away,
Carter is flying, Stanton is dying,
And Goodwyn is left to pray.*

Carter.

*Carter is at hand, Baker cannot stand,
With a fall he hath broke his legge,
Our Bishops are flying, their cause is a dying,
And the Scots will make them begge.*

That

That when the King lay at *New castle*, *Fleet-woods* newes came fleeting to *London*, with as many lyes, as lines in it, but that's no matter, *Colonels* may lye by commission: It tels us of your Iron Flailes, Harrowes, Knives, and the like, taken going to you from *Sheffield*, and threatens to beate you with your owne weapons: Now as for your men he never mentions them, because he meanes not to meddle with them: But when hee comes to relate the valour of your women, he cries out, the Lord bee mercifull unto us, for wee shall have a bloody business of it, yet hee declares his resolution, is to fly in their faces, and concludes with a Protestation, that his father may tell it for truth.

That albeit you were offended with that Proclamation, which termes you people of broken fortunes. They have made another against you, its just like *Ianus* in the head, and in the body like a Scorpion with a sting in his tayle. For first you are pardoned if you subscribe *Ignoramus*, but if you doe not, you are condemned before you are convicted, and your trayterous obstinacies are to be cured with the sharpe sword of Iustice, which being put into the hands of Papists, they sweare by *Peters* Keyes, *Pauls* sword shall be put in practise.

The body of the Proclamation breeds a Scorpion in your bosome to devoure you. First your debtors must pay your money to His Majesty, who (because hee can give no lawfull discharge) will give them a good share back againe. Next all

your lands are given away to such as will fight for them.

Lastly, your tenants must pay you no more rents, for His Majesty will turne Land-lord, and let them their lands for a third part abatement of their old rent, and promises to put them in possession before *Pentecost* next, unlesse you prevent it.

That there was some whispering newes about the towne of a dissention, betweene the spirituall Lords: whereupon a great Politician had drawne His Majesty to command all the temporall Lords attendance (purposely to be revenged on the Nobility) whilst others lye lurking at home laughing in their sleeves, to see how they made their enemies take up Armes to defend their quarrell: In which if any of the Nobility, and Gentry be slain, their sonnes may prove Wards, and so bring in much money to maintaine the wars.

That if the Prelates project succeed well, tis thought *Wren* and *VVarner* should have the keeping of the great and little seales, and *London* now (like *John* hold my staffe) being Treasurer, the Clergy will have a golden time of it, but let them remember this Admonition.

*That spirituall pride brings temporall war,
And temporall warre brings peace,
That Lords and Lawyers end the jar,
And Prelates pride must cease.*

That there is a new counsell Table erected at London, where the Catholick Lords, Knights, and Supe-

Superiours of the Roman Clergy, meet to consult upon fitting meanes for raising of money towards maintenance of this holy warre, which they hope will either procure a dissolution of your Religion, or a tolleration of their owne.

At this meeting divers motives, and advises were drawne up for certaine Priests to move the Catholikes to contribute in a large manner towards the maintenance of those warres, to the 8. 9. 10. part at least of their Annuall meanes, according to the true and just value; for which, besides the benefit, which may redound to them by their Religion: the King hath called in his Commission against Recusants: The Queene hath undertaken to secure all those as shall be Contributors herein, and the Pope hath promised, that no man which dies in this quarrell shall ever come in Purgatory.

That these advises and motives being discovered, the Pope hath written to his *Nuncio*, not to be too forward, untill they see time, for feare of discovery, nor to let the Laity know too much of the Provincials minds; lest they fall off, nor that the Catholikes bestow so much on the society of Jesuits, as other the Orders can have no part.

That there is a Feast of fancies at London free for any man, that hath a mind to it.

The first dish is a *Redshanks* sermon, instead of a sallad, the second a pickl'd Projector, the next a piping hot pigge, and next a handsome hogge, there was a red Deere Pye, but that's past, instead of that, they meane to have a Bishops head and bacon.

which will serve for a grand dish: and albeit it bee somewhat out of fashion, yet it is like to be in season. Their bread is Bishops Bisket, and *Burtons* bayte.

Their drinke is *Britain's* teares, their dyning Roome the Castle of care.

Their attendants *Tom Tell-troth*, and *Bastwicks* younger brother.

Their Musick hath for Tenour *Vox Regis*.

For their Base, *Vox Clerici*, for their Discords, *Vox consilij*, for their Treble, *Vox populi*; for their Counter, *Vox pauperis*: for their Meane, *Vox pueri*: for their Consort, *Vox Cali*: for their comfort, *Vox Dei*.

The voice of this Musicke hath beene heard throughout all *England*, and is like to grow lowder, unlesse some course be taken to stop it.

That, there are a kind of Beadles runs up and downe about the towne, yelping out your destruction, crying; Oh the valour of the *Welsh-men*! which are gone to kill the *Scots*: well, looke you have Leeks, and causbobby, and give them good words, and call them bold *Britains*, and then you may doe with them what you will.

That Halter, and Ballad-makers are two principall trades of late: Ballads being sold by whole hundreds in the Citie, and Halters sent by whole bargels full to *Burwicke* to hang up the Rebels with, as soone as they can catch them.

That old *Johnson* the Poet being dead, great ~~moane~~ is made for one of that quality, to write the
Bishops

Bishops wars: yet two have petitioned for the place, and each of them have something for tryall, which because you may see their straine, I thought fit to insert, as followeth.

1. POET.

*The Doughty Dane, the force of Spaine,
Morocco rude and rout,
The Irish wild, the English mild,
And Welsh men bold and stout,
Are taking Armes, and vowes great harmes,
To Scotland they will bring,
For Bishops right they meane to fight,
To please their Royall King.*

2. P O E T.

*The English-men both bold and strong,
The Irish stout and hardy,
The valians Welsh-men will be first,
To take the Scots men tardy,
Our ships by sea, our men by land,
Will put their courage downe,
And make men know, King Charles will keepe,
The Myter next the Crowne.*

The tryall of these verses were put to two Johnes poetically affected, who allowed of the Latter, for two reasons.

First because the former makes them fight for Nations to one, which is too much odds, where
the

the other mentions only three, being somewhat unequal too.

Secondly, because the former forgets the Kings ships: whereupon depends the hopes of the successe, and honour of the Kingdome, which the latter observing he shall therefore write the history, but hee must not begin untill hee heare the successe of the first Battell, which if it proves unfortunate, then it spoyle a Poet.

That the newes at *London* is souncertaine, that no man believes it, sometimes we heare of Peace, and then the Papists storme and fret, saying, the King is too mercifull. For my Lord *Howard* (not the chiefe of the *Howards*) hath three sonnes, all Colonels newly come over from the Cardinals Campe, who threaten, if the King will give them leave, they will pluck the Scots out of their trenches by the eares, but when newes come they must fight, and that wee shall have blowes for blowes, then they tell us, that the Kings forces are two weak for the Covenanters, but as loone as the Irish will come over *Dunluce*, and his Dimilances will drive them all into the Mountaines.

That such newes as this comes out by owlelight in little Bookes or Ballads to be sold in the streets, And I feare its held a prime peece of policy of state, For otherwise, how could so many false Ballads, and Bookes be tollerated: yet the next morning Sunne exhales all their vaine Evening vapours: As that newes of taking *Lesley* Prisoner, killing of *Colonell Crayford*, and imprysoning most of the Nobility,

Nobility, but I never beleev'd it, because if it had
 beene true Ballads, would have beene sung by day
 light, Bookes printed, Bonfires made, and a so-
 lemne Proceffion with a *Te Deum*, atleast, had not
 beene wanting at *Lambeth*.

That I went one day to the Star-chamber to
 see what Lords where left at home, where I heard
 Colonell *Crosby* and others fined, for reporting
 that the Lord Deputy of *Ireland* going to Knight
 a poore man, Sir *Knave*, with a *Cane*, hee hit him
 so hard as hee kill'd him, when in truth, hee died not
 untill three dayes following.

At which sentence, little *Land* made a Sermon
 of an houre long, telling them how the Deputy
 had cozened the *Scots* in *Ireland* of all their armes,
 and was providing men to weare them into *Scot-*
land against their owne Countrey-men, And that
 it was a fortune that followeth all men in high
 places and authority to bee evill spoken off.

But it was not so of old, for then the man
 whom the King did honour should ride in his Cha-
 riot, bee apparelled with the Kings Roabes, and
 esteemed the second person in the Kingdome, but
 now, if the people might have their wils (quoth
 hee) those whom the King honoureth, should have
Hamans reward: with this hee concluded, keeping
 the application to himselfe; whereupon, I went
 out and wrote these Verses following, and left
 them in the window:

F

Now

*Now wicked Will doth raigne as King,
 And Finch sing sweet by Windybanks,
 The Priests placebo still doe sing,
 But the Sco's if craft, will play mad pranks.*

The next day, I tooke my journey homewards, and left one to take notice of passages in my absence; And the first night I lay at *Ware* where my host shewed mee the great bed and told mee that 24. Captaines lay altogether in it, and named it the bed of honour; If (said I) honour could bee got with lying in fether-beds few would bee without it. But sure (said I) they will lye both worse and further asunder before they returne home againe.

When I came at *Yorke*, I heard the King was bravely entertained there, and that the Recorder had so tickled his eares with flattery and fables that both hee and the Major were knighted, well thought I this makes good the old Proverbe, Some may better steale a goose, then others stick downe a feather; For if the *Scots* had done so, they had beene called fawning fellows by open Proclamation.

When I came to *Durham*, all the Drummers were drunke, for the Bishop had bestowed good store of wine upon them to forbear beating, because the noise of the Drummes should not drowne the sound of the Organs.

I needed no guide to *Newcastle* for whole
troopes

troopes of souldiers lay lame by the way, This Towne is now called little *London* albeit it hardly deserve the name of *Coale-Castle*. I went round their Towne to see the workes, and thought to have seene a Castle in it, but mine host told mee that the *Scots* had long agoe laid the Castle levell with the ground, and least they should doe the like with the Towne, the King had sent a garrison to defend it.

When I came first to the Campe, I was examined what I was, I told them, I was Chaplaine to the Lord High Crown'd *Howard*, and was come on a message to his chiefe. Upon this, I had a faire passport, but never came neere him.

The first newes I heard there was, that the Marquesse was sent to find out the *flouring Islands*, and that hee had beene round about *England*, and most part of *Scotland*, but could not find them, and in the Interim, most of his men falling Sea sick; A pinke was dispatcht to *Apollon's Oracle*, to know their destinies. Answer was made, that they were all un sanctified people, and not fit to bee employed in so holy a warre, untill they had done penance, and made their confessions in some fitting Land. This made them more amazed then before, untill a subtile *Sphinx* expounded the riddle and told them it was meant by the holy *Island*, unto which hee would prove their Pylot and bring them thither, where if their men died as fast on Land as they did at Sea, then they might save a labour of digging of Graves, and bury them in

conyborowes, unto this they all agreed and weighed anchour, hoisted up sailes, and in short time arriv'd in the harbour where they landed their men. And the Marquesse himselve after hee had made his Orizons at Saint *Cuthberts* Shrine, hee posted to *Apollo* for further direction.

That when I came to the Campe, I saw diverse troopes of voluntaries, who (like so many prodigals) having got their patrimonies, are come thither to spend them in hope to retorne richer. They have taken with them three horses a peece, one to carry the Assle himselve, an other to carry a Prisoner if hee can take any, and the third, to carry his provision.

But its commonly seene in all Lotteries (this being the like) that there are above ten Blancks to one prize.

I met with a great many Gamsters there, and with some Players and Poets, but all out of imployment, yet a Poet told mee, that because hee would keepe his hand in ure, hee made every day a few lines in Verse, a parcell whereof hee gave mee as followeth:

*No enemies face yet have wee seene.
Nor foote ses on your ground,
But here wee lie in open feild.
Wish raine like so. wee drown'd.*

The

*The Earths my Bed; when I am laid
 A Turfe it is my Pillow,
 Our Canopy is the skie above,
 My Lawrell turn'd to willow,
 Then mighty Mars withhold thy hand
 And Jove thy fury cease,
 That so wee may, as all doe pray,
 Returne againe in peace.*

About the end of *May*, either a Foole, or an unskilfull Physitian; told the King, that the *Scots* Campe had such stinking breaths, as the *English* durst not come within tenne miles of them for feare of infecting, whereupon a Proclamation was made, that the King did respect the safety of his subjects of *England*. So as the *Scots* Campe under paine of displeasure, should not come within tenne miles of the *English* borders, or Campe, wheresoever it lay, but if they did, then the *Generallissimo* was to kill all they could catch, wherein they should doe his Majesty good service and honour.

Shortly after this, a vaine man perswaded the King, that all the *Scots* were retired above 14. miles from *Barwick*, and that 3000. would bee able to take them all in their trenches. This being granted, upon *Ascension* day, the *English* army went out of *Barwick* very early to put this designe in execution, but ere they had marched two miles, newes came, that *Generall Lesley* was comming towards them, whereupon, they returned, saying, they went out but onely to goe in procession round about

the bounds belonging to the Towne of *Barwick*.

About two dayes after, there happened a great mistie morning, in which the Cowes comming down the Hill towards *Barwick* seemed like so many men, and the white horses like so many colours, which put the Towne in such a fright that the *Scots* were comming, that they barrocaded their Gates, ranne up their Rampires, mounted their Ordinance, and made ready for a defence: But when the day grew cleere, and that they heard Cowes low for their Calves, they opened their Gates, and let them in to *Suckling*.

That I observed in the Campe, that both the *French* and *Spanish* factions (like to *Caiphas* and *Pilate*) are now agreed to your overthrow in this expedition, who were alwayes opposite enemies one to another, even in their very apparrell, which I will decipher unto you, because if you see them, you may know them.

The *French-men* bee knowne by their Curld Perriwigg, *Franciscan* Cap, shortwasted Dublet, long arsed hose, and curtall Cloake, with bootes as though they meant to bee buried in them. And the other may bee knowne by his *Spanish* hat, *Armerian* hand, long bellied Dublet without a belt, crunke hose, start up stockings, buskin bootes, and large cloakes, which is the generall fashion now in the Army.

That when I was in the Campe, Proclamation was made, that every man upon paine of death should

should observe these Lawes and Ordinances of warre, which all the Campe were sworne to as sacred and good, out of which tenne of the most materiall were collected, and set up to bee observed as ruly, as they doe the tenne Commandements.

1. **VV**hosoever shall speake any thing in favour of the enemy, or say that this army is unlawfull or unnecessary, shall suffer as a Rebell.

2. All such as have intelligence with the enemy or shall releive them, or give them any thing (saying blowes,) shall die without redemption.

3. That all such as disparage or speake against the actions of any chiefe Commander, or refuse to doe what they desire, shall suffer death.

4. That all such as forsakes their Collonels, leave their Captaines, or draw a sword against any, but the Scots, shall suffer death without mercy.

5. That no man lift his hand, wag his tongue, or stirre a foote against his Commander when hee shall correct him, upon paine of death.

6. That whosoever shall see a Commander in danger, shall venture his owne life to save the others, upon paine of death.

7. That when the enemy is driven out of the field, no souldier leave his rancke to fall to pillage, untill license bee given them, upon paine of perpetuall imprisonment.

8. That

8. That all such spoiles as shall bee taken above the rate of tenne shillings shall bee-brought undiminished to the Lord Generall to bee rewarded for a memoriall of victory, and after it is proclaimed with sound of Drumme and Trumpot it is to bee sold, and the money to bee kept to build an Hospitall for old Casheer'd Captaines, and such Souldiers as shall bee lam'd or spoil'd in this expedition.

9. That he which can take any of the Lords, or principal Covenanters Prisoners, shall bring them to the Lord Generall, where hee shall have an honourable reward for his paines.

10. That whatsoever any man can spare unsent of his pay, hee is at his returne to *London* to offer it up at the high Altar, at *Pauls*, towards the repaying therof, wher his name shall be inrolled, as a valiant Warrior against the *Scots*, & a brave Benefactor too.

Per Generalissimo.

Some of the Captaines, and souldiers being displeased with these orders, the next night puld them downe, and put up these other ten in their places,

1. That no man bee too forward to fight, untill hee know the quarrell, and that such correspondency be kept with the Covenanters, as they doe with us, upon paine of the next Parliaments displeasure.

2. That such souldiers as use any unlawfull gaming, or cousening, shall suffer imprisonment, and such

such Captaines and Commanders, as by the cog of a Dye could set forth whole troops of horses (but lost their luck since they came from *London*) shall likewise loose their credit in the campe, and their colours in the field, if they doe not maintaine their troops in the same manner they set them out.

3. *Item*, if any souldier learne, or use more terms of Art in his exercise, then his Captaine can teach him, shall have three blowes with a Bastinado for his presumption.

4. *Item*, If any Captaine cannot understadd his colonels command, hee shall forfeit a Goose for his slender judgement.

5. *Item*, That no Sutler trust the souldiers with too much meate, for feare of surfeiting, upon paine of non-payment the cof.

6. *Item*, if any Trooper bee kept short of his pay, then it shall be lawfull for him to sell his great cart Horse, and furniture, and to fight on foot, untill by his valour he can get a Galloway Nag to ride upon.

7. *Item*, that no souldier set foot further in *Scotland*, then their Generall, Colonell, or Captaines dare leade the way, lest when they come to imployment they be left in the lurch.

8. *Item*, that whatsoever any souldier can bring away out of *Scotland*, without molestation, he shall keepe it to himselfe, without any account rendering.

9. *Item*, that after the Campe is broke up, that every man that hath not money to beare his charges home, shall have license to beg into his coun-

tre; and if the peoples charity will not supply him, then it shall be lawfull for him to take what he can by way of borrowing, with promise of repayment the next Northerne Iourney.

10. That if any sluggish souldier get nothing by his Iourney in this expedition, hee shall at his returne lye three nights in the *Savoy*, in a straw bed, and at his departure have three lice for his labour, if he bring none with him.

*By Authority under his
Excellency.*

Hereby you may perceiue there is no great Vnity in the Campe, but there is far lesse edge in the Kingdome towards this action, for take this for a generall observation throughout *England*, that many of the best Nobility, and prime Gentry, and Commonalty are well Wishers to the cause, albeit they be not openly scene in it. So as I may truly tell you, that though nature have provided two hands to one heart, yet God hath prepared two hearts to pray for you, for one hand that is to fight against you.

That the most of the common souldiers in the campe, are such as care not who loose, so they get, being meere Atheists, and barbarous in their resolutions. And indeed they are the very scum of the *Kingdome*, such as their friends have sent out to be
rid

rid of, who care not if both Kingdomes were on fire, so they might share the spoyle:

Vpon this I thought good, to try if I could take off the edge of their fury, by making a *Quere* of the quarrell, and a Declaration of your intentions, by the verses following, which I put up under the Orders:

What will you fight for a Booke of Common Prayer? English:
What will you fight for a Court of high Commission?
What will you fight for, a Myter guilded faire?
Or to maintaine the Prelates prond Ambition?
What will you get, you must not weare the Myter?
What will you get, you know wee are not rich?
What will you get, your yoke will be no lighter?
For when wee'r slaine, this rod comes in your breech.

Wee fight to haue our true Religion stand: Scors
Wee fight to keepe our Lawes auilified,
Wee fight to preserve our liues and land,
Our only ayme's to deate downe Prelates pride:
Our King is wise, and so wee hope heele heare us,
Our cause is good, wee'll saele it with our blood,
Our conscience that doth perfect witness beare us,
That what we doe, is for the generall good,
Then learne in time to ease your heavy state,
Left one day you repent, when tis too late.

The next morning these verses were taken down, and carried to the Generall, who gave order for apprehending the Author, but Mumbudget for

me: And about noone, a Comptroller came and put up an Answer to them, as followeth;

Thou Rebell Scot, wee feare thee not,

Our quarrell is to fight:

Lashley wee'll last, deare Sandy last,

And Douglas put to flight.

By Kings command, we have your land,

As soone as you are slaine,

Then with all speed wee'll doe the deed,

Else call the bragger Vane,

By Authority.

By this you may perceive they thinke it a won game, yet I see no miracles they have done, since they went out, only I observed a wonder, that is, to see their pride and patience have agreed so long together, expecting an end of this action.

That I saw the Regiment of Gyants sent out of Yorke-shire, under the command of *Don Quixote*, who threatens, that after they have carbonadoed the Scots like so many capons, then *Sancho Panco* his Page shall cut off their heads, and carry them to the Prelates for a present; but the Enterprise will prove worse, then the Wind-mills was, that the third day after, all the forces were drawne into Battalia, where the Welsh-men had the Vauntguard the Irish the Reere, and the English the maine Battell, and the Papists were purposely backwardly placed, to see that none forsooke their colours, and the Bishops could willingly have desired to
beare

beare the Banner, but that they feared their white sleeves were such faire markes, and the Scots such good Marksmen, as they could not misse them.

That when the Muster roll was cast up. (of their 300000. *English*. 20000. *Spaniards*. 20000. *Irish*. 20000. *Welsh*. 20000. *Danes*, and 20000. choice *Cotholikes*) it was found *in toto* not above 1600. If I be mistaken in the numbers, *London* newes misled me: Now if all these, with the helpe of three bordering counties, after three dayes Battery with the great Ordinance, and three moneths labour of the Engineers cannot make a breech big enough for the Generals greatnesse to enter *Edenburgh*, and cut off all the Covenanters, then they meane to take an other course with you, *viz*. First they meane cunningly, under the colour of a parley to catch you in a purse-net, and if that fayle, then they meane to yeeld to a Parliament, and in the Interim possesse themselves of all the strong Castles, and then on the suddaine to catch you all napping, as *Mosse* caught his Mare: But if your wisdomes do prevent that, then they meane to starve you by land, and by sea, for which purpose the Marquess hath surrounded the seas, & hath entred the Frith; where like Swallowes after Flyes hee will so fight with the Fisher-boats, as you shall not have a Whiking, a Haddock, nor a Herring to relieve you: And all the frontier Townes between *Carlisle*, and *Barnwick* shall be laid full of souldiers to keepe you from catching any thing out of *England*: But here's your comfort, winter will come, and then

then our rough rocks, and shelvy seas will force the ships to retire homewards, and our cold clymate will quickly coole their courages, if they continue their intended courses.

That upon the first of *June*, newes was brought to the *English* Campe, that all the *Scots* Army was blowne as farre as *Edinburgh*, with the wind of the last Proclamation: whereupon order was given for an Inroade into *Scotland*, within two dayes after thinking to have taken in the two market Townes of *Kelsey* and *Duns*, but they proved dunces in their designs, for they went fiercely on the munday morning, as some of their Commanders had put on Perriwigs instead of Helmets, and the rest had no time to take their leaves of their friends, but hastily marched with such a fury, that they raysed such a dust with their fifteen hundred horse, and 3000. foot, that they were almost choakt with it: But when they came towards *Kelsey*, there appeared 400. Horse on the top of a Hill; whereupon the *English* Commanders gave order for a charge, which the other perceiving retyred downe the hill on the other side, and then wheeling about with a foot Army, they encompassed the *English* Army round about ere they knew of it. And after some small pawse on the busines, a Trumpetter was sent to the Scots to submit, who returned answer, that if they meant to fight, they should see their submission, and demanded of the *English* the cause of their coming to invade them in such hostile manner, who replied, that they came out to see how

Nota.

how the *Scots* Markets were furnished with flesh, for the *English* souldiers were almost surfeited with eating of fresh Salmon, to which a *Scots* Capitaine replied:

Most Gentle Generall, our Markets are well stored with provision, and if you will but take the paines to march into our market with your Army, you may see almost 5000. *English* Calves, which our friends have sent us for a Prey this morning, but wee never meane to hurt them, but intend to send them safe back againe for a present to his Majesty, as a token of our Loyalty to him, and our loves towards you. When the *English* had considered how the case stood with them, they fell to a parley and parted loving friends, and so sounded a retreat, and returned homewards againe, every man carrying in his hand, instead of a (Rosemary, branch the Embleme of Death.) An Olive branch the Embleme of Peace, all of them singing:

*Fight who will, wee will not draw our swords,
Gainst those that for bad deeds, retorne good words,
Wee found their love, and know they meane no ill,
Then lets shake hands, be friends, and breibren still.*

When the *English* Army saw their fellowes retorne in this manner, it caused a great confusion amongst them, but when they truly understood the matter, Let us have Peace, Let us have Peace, the most cried with the newes, I was so farre overjoyed

joyed, that I came boasting to your Lordships to
 tell you the same, whose wisdoms can well tell
 how to take the opportunity offered for the peace
 and prosperity of this Kirke and Kingdome, the
 welfare whereof is the hartie desire of him,
 who hath adventured himselfe to bring
 your Lordships these few
 Intelligences.

FINIS.

HIS

23
Maiesties Resolution,

CONCERNING
The City of LONDON, and the ad-
journing of the Parliament, read in the
Honourable House of Commons.

Wherein is declared,
His Royall resolution and intention concerning
the whole Kingdome.

With the humble Desires of the Scots
in the North of *England*, and the Parlia-
ments Answer therunto.

Also the Sheriffes of *Torkshires* Letter to the
Parliament, *June 23.* concerning the Delinquents of
that Countrey, and the Parliaments resolution
concerning the high Sheriffes of
England.

With their humble Desires to HIS MAIESTIE,
June 27. 1624.

Ordered by the Honourable Court of Parliament,
that this be forthwith printed.

Io. Browne Cler. Parl.



LONDON, Printed for J.H. and T.R. *July, 2. 1642.*

Mandates Relating to

CONSTITUTION

The City of London, and the

County of Middlesex, and the

County of Surrey

the Royal Highways and the

the several Parishes of the City

and the several Parishes of the

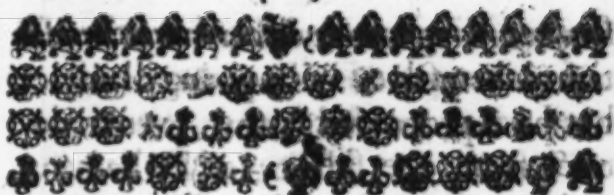
the several Parishes of the

Ordered by the Honorable Court of Parliament

that this be done with

1815

London Printed for A. & C. 1815



His Maiesties Resolution con-
cerning the Citie of *London*.



Here have since
the beginning
of this Assem-
bly been many
factions, sedi-
tious Spirits,
whose corrupt
disposition, and
crooked and guilty natures were not
Parliament prooffe, nor could endure
the touchstone of Iustice, whereupon
they have continually endeavoured by
evill suppositions, and their most per-
nitious Councels, to retard all procee-
dings, whereby they have occasioned a
generall calamity throughout this di-

tracted Kingdome, neither have they satisfied themselves with giving ill advice but have proceeded farther, even to detract from the fidelity of Parliament, and have strove by all possible meanes to blemish their most faithfull and carefull Industry, whereby they have most seriously endeavoured to settle the Kingdome in a most comfortable Peace and union.

There was a Report and information made to the House of Commons, that the *Scots* in the North of England, were forced to pay double Rates, their Complaints being sent up to the Parliament by the Scots, who humbly desired the House, to take it into their consideration, and sent many propositions to them concerning the same.

Whereupon the House of Commons made Answer to the aforesaid complaint, and ordered that they should be taxed as true Denizens, because *post nati* by Law are free.

Both

(3)

Both Houses had a conference, where the Lords declared, that it was very requisite that the Earle of Leicester should goe into Ireland, the House of Commons received happy and comfortable newes from Ireland, being a victorious Battaille fought in the Neweries, where about 600. Scots encountered with a great number of the Rebels and after a great and bloody Battaille they got the victory, and made the Rebels fly, Putting them to the Sword, they have recovered the Neweries from the Rebels, as it was read in the House of Commons, *June, 24.*

There came a Letter to the House of Commons from the Sheriffe of *Yorks-shire*, that he had according to the Ordinance of Parliament, taken great store of Munition from the Recusants in that County, wherenpon the House made Answer, that they should in no case let those Armes goe, without consent or Warrant from King or Parliament,

ment, and likewise ordered that the Trained Bands would every one of them keepe their owne Armes proper to themselves, and should not let them goe to any, without Warrant: from both Houses, they likewise resolved that an Order should be made by both Houses of Parliament, to all the Sheriffs in *England*, and *Wales*, for executing the Ordinance of Parliament, concerning the *Militia*, and that the Authority of both Houses shall be sufficient Warrant for any danger that shall thereby happen to them for the execution thereof.

Upon the 25. of this Moneth, His Majesties Letters were read in the honourable House of Commons, where he specified, that he desired that the Parliament might be adjourned to some other place, and not to continue at *London*, where if they would be pleased to consent to these his desires, His Majesty promised that he would sit with them in person, and agree in unity together, and

and he hopes that by that means they should settle the languishing estate of this Kingdome, and establish the true Religion with unity, easing all his loving Subjects of their great and heavy pressures, under which they have long time groaned.

And his Majesty is resolved, that for his retiring towards London, He will not as yet.

The foure Propositions which the Parliament propounded to his Majesty are these.

That all Judges, and Officers placed by both Houses of Parliament, may hold their places.

That the generall pardon offered by his Majesty, may be granted with such exceptions as shall be advised by both Houses of Parliament.

That the Forts, and Castles of this Kingdome, be put under the custody and command of such Persons as his Majesty shall appoint, with the approbation

tion of your Parliament, and in the intervals of Parliament, with the approbation of the maior part of the Councell, in such manner as is before expressed in the Choise of Councillors.

Ordered by the Lords and Commons Assembled in Parliament, that this be printed and published.

Hen. Elfrage, Cler. D.C.

FINIS



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HIS MAJESTIES
DECLARATION
CONCERNING
LEAVIES.

K. Geo. R. & J. I.
Charles I.
Charles R.

OUR expresse Pleasure is, That this Our Declaration be Published in all Churches and Chappells within the Kingdom of *England* and Dominion of *Wales*, by the Parsons, Vicars or Curates of the same.



LONDON:
Printed by ROBERT BARKER, Printer to
the Kings most Excellent Majestic: And by
the Assignes of JOHN BILL.
MDCXLII.





His MAJESTIES Answer to a
Printed Paper, intituled,

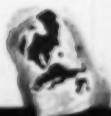
A new Declaration of the Lords and Commons in Parliament, of the 21. of June 1642. in Answer to his Majesties Letter dated the 14 of June, and sent to the Lord Major, Aldermen, and Sheriffes of the City of LONDON.

IT seems by a new Declaration of the 21 of June, in answer to Our Letter of the 14 of the same month to the Lord Major of London, that the Lords and Commons in Parliament have much more leasure then they pretend, or that those persons whom we
A 2 have

have before described in Our former Answers and Declarations, and of Whom onely we would be understood to speak, think such Declarations and Votes to be such unresistable Engines of Batterie against Us and the Law, that no strength can oppose them: And therefore though they will take notice from Whence that Letter came, they will vouchsafe it no other mention, but of a Paper (as if found by chance) inscribed, To Our trustie and welbeloved, &c. And it is wonder, that since they have usurped the Supream Power to themselves, they have not taken upon them the Supream Style too, and directed this very new Declaration, To their trustie and welbeloved, their Subjects of the Citie of London; For it is too great and palpable a scorn to perswade them to take up Arms against Our Person, under colour of being loving Subjects to Our Office, and to Destroy Us, that they may Preserve the King.

They are offended that we should believe, That their end of perswading Our Subjects

Subjects to raise Horse, and to furnish Money upon pretence of a Guard for the Parliament, is in truth to imploy those Horse, Men and Money against Us: Let the reasons of Our belief be never so strong, and their Actions never so evident to compell all other men to beleve so too, The Lords and Commons do declare (think what you Will, and see what you can) That the Designe of those Propositions for raising Men, Horse and Money, is to maintain the Protestant Religion, The Kings Authority and Person in His Royall Dignity, The free course of Justice, The Laws of the Land, The Peace of the Kingdom, and Priviledges of Parliament against any Force which shall oppose them: And this all men are bound to beleve, though they see the Protestant Religion, and the Professors thereof miserably reproached, and in danger of being destroyed by a vicious and malignant Party of Brownists, Anabaptists, and other Sectaries. (the principal ring-leaders of whom have too great a power, even with some Members in



both Our Houses of Parliament) Our Authority despised, and, as much as in them lies, taken from Us, and reviled in Pulpits and Presses by persons immediately in their Protection, and of their recommendation, and Our Person driven away by Tumults and rude multitudes, against whom we can have no Justice; The course of Justice interrupted and stopped by Orders and Injunctions never heard of till this Parliament; The Laws of the Land trampled under foot and frustrated, and new Laws attempted to be made and imposed upon Our Subjects without and against Our consent; The Peace of the Kingdom shaken and frightened away by discountenancing the Laws, absolving (as much as in them lies) the people from the Rules of Government or Obedience, and even declaring a war against Us and the Laws of the Land; And lastly, The Privileges of Parliament so far extended, as if to the bare sound of Privilege of Parliament, The Liberty and Property of the

Sub-

Subject, the dignity and certainty of the Law were in such subjection, that they may first make what Orders they please, and in what cases they please; And who-soever disputes those Orders, and submits not to those Votes, breaks their Priviledges, and whosoever breaks their Priviledges is an Enemy to the Common-Wealth, and worthy of such other Attributes (either of favouring the Rebellion in Ireland, or advancing the war here) as are most likely to render that person suspected or odious to the People: If in truth this be evidently and demonstrably the case, such Declarations will no more gain credit with, or longer mislead Our Subjects, then if they should tell them, That we are personally with them in London, when all men see Us here at York.

As they have Declared (the best Argument or Evidence you are to look for) that all that they do is lawfull, because they do it; so they proceed, by the same power, to assure those, who are apt to be

be deceived by them, that the Force al-
 ready attending Us (they would certainly
 do otherwise if they did really beleeeve
 such Force to be about Us) and the
 Preparation we are making, do ebi-
 dently appear to be intended for some
 great and extraordinary Designe, and
 do iustifie their former Votes of Our
 intention of Leavying Warre against
 Our Parliament : And they have at
 last given some Reason for that Vote
 and Declaration; They finde by Our se-
 verall Declarations that we intend
 force against those who shall submit to
 the Ordinance of the Militia, and that we
 intend to make an attempt upon Hull:
 In both which Cases they are pleased to
 declare, That whatsoever violence shall be
 used either against those who exercise this *Mili-
 tia*, or against *Hull*, they cannot but take it as
 done against the Parliament. We are behold-
 ing to them that they have explained to
 all Our good Subjects the meaning of
 their Charge against Us; That by Our
 intention of making War against Our
 Par-

Parliament no more is pretended to be meant, but Our Resolution not to submit to the high injustice and indignity of the Ordinance & the businesse of Hull. we have never concealed Our intentions in either of those particulars (we with they would deal as cleerly with Us) but have alwayes and do now declare, That that pretended Ordinance is against the Law of the Land, against the Liberty and Property of the Subject, destructive to Sovereignty, and therefore not consistent with the very Constitution and Essence of the Kingdom, and to the Right and Priviledge of Parliament; That we are bound by Our Oath (and all Our Subjects are bound by theirs of Allegiance and Supreamacie, and their own Protestation lately taken, to assist Us) to oppose that Ordinance which is put already in execution against Us, not onely by Training and Arming Our Subjects; but by forcibly removing the Magazines from the places trusted by the Countiees, to their own houses,

houses, and guarding it there with Armed men; Whither it will be next removed and how used by such persons we know not. That the keeping Us out of Hall by Sir John Hotham was an Act of high Treason against Us, and the taking away Our Magazine and Munition from Us was an Act of Violence upon Us (by what hands or by whose direction soever it was done and in both Cases, by the help of God and the Law, we will have Justice or lose Our life in the requiring it, the which we do not value at that rate as to preserve it with the infamy of suffering Our Self to be robbed and spoiled of that dignity we were borne to. And if it be possible for Our good Subjects to beleve, that such a defence of Our Self, with the utmost power and strength we can raise, is making a War against the Parliament, we do not doubt (however it shall please God to dispose of Us in that Contention) but the Justice of Our Cause will at the last prevail against those few Malignant Spirits who

Who for their own ends and Ambitious
 Designes have so misled and corrupted
 the understandings of Our People,
 and that both Our houses of Parlia-
 ment will in short time discern by their
 own obseruation and the Information
 we shall speedily giue them, how neer
 this flourishing Kingdom is brought to
 ruine and confusion by these Persons.

And since neither Our Declaration,
 nor the Testimony of so many of Our
 Lords now with Us can procure credit
 with these Men, but that they proceed to
 leavy horse, and to raise Money and
 Arms against us; We are not to be bla-
 med, if (after so many gracious expositu-
 tions with them upon undeniable
 Principles of Law and Reason, which
 they answer onely by voting that which
 we say to be neither law nor reason, and
 so proceed actually to leavy war upon Us
 to iustifie that which cannot be other-
 wise defended) at last we make such Pro-
 vision, that as we have been driven from
 London, and kept from Hull, we may not

be surprized at York; but in a condition to
 resist and bring to justice those Men, who
 would perswade Our People, that their
 Religion is in danger, because we will
 not consent it shall be in their power to
 alter it by their Votes; or their Liberty
 in danger, because we will allow no
 Judge of that Liberty but the known
 Law of the Land: yet what ever Pro-
 vision we shall be compelled to make for
 Our Security, we will be ready to lay
 down as soon as they shall have revo-
 ked the Orders by which they have
 made Leagues, and submit those persons
 who have detained Our Towns, carried
 away Our Arms, and put the Militia
 in execution contrary to Our Proclama-
 tion, to that Trial of their Innocence
 the Law directs, and to which they were
 born. - If this be not submitted to, we
 shall with as good a Conscience (and we
 beleve we shall not want the affections
 of Our good Subjects to that end) pro-
 ceed against those who shall presume to
 exercise that pretended Ordinance for the
 Militia,

Militia; and the other who keep Our Town of Hull from Us, as we would resist persons who came to take away Our life or Our Crown from Us. And therefore we shall again remember and require Our Citie of London to obey Our former Commands, and not to be misled by the Orations of those Men (who are made desperate by their Fortunes, or their Fortunes by them) who tell them their Religion, Libertie, and Property is to be preserved no other way but by their disloyaltie to Us; That they are now at the brink of the river, and may draw their Swords, when nothing pursues them but their own evil consciences. Let them examine what excellent fruits of Religion the lives of those Men have brought forth, and what great Advancers they have been of the Publike Libertie, and Property; how long they have had those Opinions they would ruine them to defend, and how they came to those Opinions; Let them consider whether their Estates come to them,

and are settled upon them by Orders of both Houses, or by that Law which we Defend; what Security they can have to enjoy their Own, When they have helped to Rob Us; And what an happy Conclusion that Warre is like to have, which is raised to oppresse their Sovereigne; That the Wealth and Glory of their Citie is not like to be destroyed any other Way, but (and that Way inevitably it must) by Rebelling against Us; nor their Wives and Children to be exposed to violence and villanie, but by those who make their Appetite and Will the Measure and Guide to all their Actions. Let them not fancie to themselves Melancholike apprehensions, which are capable of no satisfaction, but let them seriously consider what security they can have, that they have not under Us or been offered by Us; And whether the Doctrine these men teach, and would have them defend, doth not destroy the foundations upon which their securitie is built.

And

And we do lastly declare again, and
 publish to all the world; That we shall
 proceed against all Persons whatsoever
 that shall assist those Leavies, by furnish-
 ing of horse, Money and Plate, as
 against the Disturbers of the Publique
 Peace, and the Authors of those
 Distractions which threaten
 the Ruine of Us and
 this Kingdom.

* *
 *

FINIS.

26
Papisto-Mastix,
O R
DEBORAH'S

Prayer against Gods Enemies, *Judg. 5.*
31. Explicated and Applied,

In the Cathedrall of Saint Peter in Exon,
November the fift, 1641.

By WILLIAM SCLATER, Batchelar in
Divinity, Prebend of that Church.

Psal. 68. 1.

*Let God arise, and let his Enemies be scatter-
red: Let them also that hate him, flie before
him, &c.*

LONDON,

Printed by *Ric. Hodgkinsonne* for *Daniel Frere*, and are to
be sold at his shop at the signe of the red-Bull in little-
Britaine. 1642.

For God wife, and for his Father be (ante-
ced: For them also that have been the light
and the

LONDON.
Printed by R. H. W. for Daniel T. and are to
be sold at the same price as the rest of the
Edition. 1817.



TO
The truly Noble, and eminent
Example of the best worth, Mr.
HENRY MURRAY Esquire, one
of the Groomes of his M^{ties}. Bedchamber,
The Happines of both Worlds.

Noble Sir,



AFTER much agitation of thoughts,
where (in these discommodated times)
this poore piece of my worthless en-
deavour might best find shelter, at
length it was directed, as Noah's
Dove unto the Arke, to seek your
Patronage, as in whose breast so ma-
ny lines of piety, drawne from a large circumference meet
as in the proper Center; as who have, by a sacred kind of
Chymistry, extracted the best spirits, and quintessence of
the choicest vertues, which vertues, like some rich Carbu-
cles that shine best in varied lights, are by so much more
glorious and full of lustre, by how much the predominant
and most enchanting wices of this vile age can no way
damp or sully them: we doubt it, indeed, a living Ladie, to
see thade only sanctity, which does you (to my known expe-
rience) in grayne, in the wall of your youth, now you have
been woven in the loomes of Time into more yeeres, still to
keep its colour; Besides this it is your excellence (nor can it
be confuted) that though some other Courtiers have some-
time been knowne, like some fair coloured silkes, by too much
aying

* Sic tibi cum
fluctus subter-
labeſcanos,
Doris amara
ſuam non inter-
miſceat undam:
V. rgil. Eclog. 10.

* Ruſſinus, in
Symbol. Apoſt.
inter opera Cy-
priani inſtitio.

* S Hieron. in
proem. ad Obad.

aying to have loſt their glosſe; yet your retiring Holineſſe
(which is the Diamond ſet in the Ring of your merited
commendations) hath preſerved you ſtill, as * Alpheus
gliding ſilently under the brackiſh Doris, untainted and
unſtayed by the worſt of times: and (which I cannot but
add) your rare skill in Arts, and various literature, is
that which doth enamell and embelliſh all the reſt: ſo that
withſt the tottering of the times hath rocked many a ſleep in
ſecure vanity, the very mention of your name, like a box of
ſpikenard broken, hath filled us with a ſweet perfume, and
the ſavour thereof drawne me, thus farre, to ſhew this
naked iſſue of my thoughts under the wings of your favour;
ſome few caſt feathers whereof may ſo ympe and ſledge it,
that it ſhall adventure with more alacritie, to fly abroad.

Digne then, Honored Sir, (being a knowne Patron of
goodnes) to beſtow a looke upon this importunate ſuitor,
and to ſpread your proteſtion over it, and him; who, as
* Ruſſinus apologized for the edition of his Comment on
the Apoſtles Creed, cannot (chiefly in ſo great inſufficiency)
but know, Non eſſe abſque periculo, multorum ju-
diciis ingenium tenue & exile committere; how full
of jeopardy it is, in ſo ſlender a ſchallop, to adventure on the
deeper of ſo many greater judgements; or, as S. * Hierome
ſaid unto Pamphilus, of ſome things written in the heat
of his youth; Infans ſum nec dum ſcribere noſco; nunc
ut nihil aliud profecerim, ſaltem Socra.icum illud ha-
beo, Scio, quid nescio. But ſith I was willing to let you
ſee, on this occaſion, how much I value your Patronage,
Let it be your Nobleneſſe to ſtoop to the entertainment of
this hearty Teſtimoniall of my reſpects, and will, to caſt
ſome few ſtrictures of favour upon him, the thiſt of whoſe
ambition could not be quenched, ſill be bad declared him-
ſelfe to be,

Your true honourer, devoted
to doe you ſervice,

Febr. 7.
1641.

WILLIAM SCLATER.



DEBORAH'S

Prayer against GODS Enemies, explained and applied.

JUDG. 5. 31.

So let all thine Enemies perish, O Lord: but let them that love him, be as the sunne, when he goeth forth in his might, And the land had rest forty years.



HE Text is the close of good Deborah and Barak, their Epinicion or Triumphall Song; sung by them, in Prayer, unto the Lord, who had, now, victoriously made base his own arme: in granting, by their (though but impotent) hands, a mighty deliverance, from the potent forces of *Jabin*, King of *Canaan*; in the shamefull discomfiting of *Sisera*, his chiefe Captaine; and by the watery bolome of the river *Kishon*; (that ancient river, the river *Kishon*) sweeping his numerous Army, as so many grasshoppers, from the Earth: It was I say, the close of their song, upon that occasion;

B

and

*The occasion
of the words.*

Deborahs Prayer

and may now seasonably be resumed into our mouths this day; which (as of old, the daies of Purim, that in the time of *Mordecai* and *Queen Ester* were turned unto the *Jews*, from sorrow to joy, and from mourning into good daies, *Esa. 9. 22, 26.*) we justly solemnize and make festivall: For as then to quench the thirst of a cruell ambition, rivers full of blood streaming from the gashed veyns of innumerable Innocents, were designed to be cut out through the very flesh and throats of Gods peculiar people: so was there as upon this day, a Tophet ordained and prepared for us and for our King, it was (to borrow the expression of the Prophet *Isa. 30. 33.*) made deep and large, the pile thereof was fire and much wood: only, the breath of the Lord (which had tofore blowne upon the cursed project of that Luciferian *Haman*) would not, as a stream of brimstone enkindle it: so that, that very mischievous devise which they indeed (to speak with the *Psalmist*) [imagined] and intended against us, but were not able to [perform,] was then returned on their own pates: and, as the story tells us of *Maxentius*, who was first drown'd himselfe, from that bridge of mouldring, leaking boates, from which he hoped the Christian Emperour *Constantine* should have miscarried; Lo! in the very same net, was their own foot taken.

Psal. 31. 11.

Psal. 9. 15, 16.

Who doubts, but, as of old, the too-unwary *Benjaminites*, looking back behinde them to their City *Gibeab*, *Jud. 20. 40.* those cruell Pioners meant to feed their eyes with the joyfull spectacle of those flames, which with a pillar of smoke, ascended up to Heaven, from our great Metropolis, yea, to surfet on the goodly prospect of those mangled carcases of Heretiques, who, as that Angel of *Manoah*, *Judg. 13. 20.* in the flame of the altar, were by a cracke of Hellish thunder, mounted up to Heaven afore the Resurrection; and pre-

preferred thither, as some new companions to *Elia*, in a fiery Chariot?

^c 2 King. 2. 11.

But, as *Deborah* observed, in an Irony of the impatience of the braving mother of *Sisera*, that looked before the victory, out at a window, to view the pompe of his approach, *Judg.* 5. 28. saying, *Why is his Chariot so long in coming? Why tarry the wheels of his Chariots? have they not sped? have they not divided the prey? to every man, a Damocreller two? to Sisera, a prey of divers colours; a prey of divers colours of needle worke, of divers colours of needle worke, on both sides, mette for the neckes of them that take the spoile? Alas, alas! Fond Atheists, what Castles of crazy hopes had they now set up in the ayre? What silly Nimrods were these, to build up Towers of expectation, that cannot but (being against God) prove ^d Babels and their sure confusion? befotted *Humans*, mounting up gibbets no lesse than fifty cubits high, to break their own necks! Behold, *Sisera* that great terror of *Israel*, who brought so many hundred thousands into the field, had (ere this vain brag of theirs) quit his Chariot, and betaken him to his heels; and those heels posted him to the Tent of *Jael* the wife of *Heber* the *Kanite*; and at her feet he bowed, he fell, he lay down; at the feet of a woman, (a weak instrument) he bowed, he fell, where he bowed, there he fell down dead: Loe! there lay this proud worme-meate sprawling with his head fastened to the ground, as if it had been now listning what was become of the Soule: against the hammer of a feeble woman, was this gilded pot-sheerd of the earth not crackt, but broken: In short, he who was pleased to stile himselfe, the mighty God of *Jacob*, that God of *Israel*, who neither ^e slumbered nor slept in the dangers of his chosen^h treasure; this Lord of Hosts, sitting above in Heaven, ⁱ laughed all his enemies to scorn;*

^d Gen. 11. 5. 9.

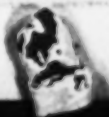
^e Ester. 7. 9. 10.

^f Psal. 24. 6.

^g Psal. 121. 4.

^h Psal. 35. 4.

ⁱ Psal. 2. 4.



¹ Gen. 15. 16.

and when their hopes, like to the sins of the Amorites, were ripe and ^k full, the Lord, he had them in derision, and by the hands of the weaker sex, levelled the magnificence of a daring Champion with the dust: Then Jael (saith the Text, *Judg* 4. 21.) Hebers wife took a nayle of the tent, and took an hammer in her hand, and went softly unto him, and smote the nayle into his temples, and fastened it into the ground; (for he was fast asleep and weary.) See here, no one circumstance about his overthrow is left out, So he did: And even so, saith good Deborah the Propheteesse in my Text, *So let all thine Enemies perish, O Lord: but let them that love him, be as the sunne, when he goeth forth in his might.*

And thus have yee seen the occasion of these words, in which (as to my observation they occurre) wee have two principall parts, commended to our notice.

The division.

- I. *An Imprecation upon Gods Enemies; So let all thine enemies perish, O Lord.*
- II. *An Appreciation, or an obtestation of good, upon his friends; But let them that love him, be as the sunne, &c.*

In the former, we have these particulars.

1. *The person implied, thus praying against Gods enemies, Deborah a Propheteesse, verse the first.*
2. *The person unto whom she directs her Prayer, The Lord.*
3. *The forme of her imprecation, I et.*
4. *The title she gives those, against whom she prays, Gods Enemies.*
5. *The universality or extent of her devotion, [all] thine enemies.*

6. The matter of her Imprecation, Let thine all (perish.)
7. The manner, after which she desires they may all
perish, So.

So let all thine enemies perish, O Lord.

In the second Generall, her Appreciation of good, we have,

I. The Periphrasis of those she prayeth for, such as love
the Lord.

II. The Assimilation, or resemblance, whereto she joins
their happiness, the sunne, and so the sunne, going forth
and going forth in his night.

These are the parts and heads of my discourse: of as
many of them, in their due order, as the time shall al-
low: and first, by way of explication; and then of
Application, by Gods assistance, and the wonted fa-
vour of your Christian patience.

THE first particular, is the person, that here
makes this Imprecation upon Gods enemies;
and she is *Deborah*, a Prophetesse and a Mother in Is-
rael, *Judg.* 4. 4. and 5. 7. A circumstance remarke-
able, if we meditate the deplored estate of the Church
in those times; which (as we finde by the story) were
most forlorn and desperate; For, nothing but Anar-
chy and Tumult now prevailed: And indeed in the
whole face of that age, nought but botches and blains
and ulcers could be discovered; which so universally
became contagious, that all degrees of men were taint-
ed; and the issue of them proved so dangerous, that
from that one people then, is made good that Maxi-
me in Policy; Its better to live, where nothing,
then where all things are lawfull: for now were
those dayes, *Judg.* 21. 25. in which there was no King
in Israel, but every man did that, which was [right]
in his own eye: And what was that, which was then

Part. I.

¹ B. Andrews p.
52. inter opera
posthuma; con-
tention. Lat. in psal.
144. 10.

Obsev.

Prose.

so [right] in their own eyes? Read but the story, you shall dye your cheekes in graine and blush: Then it seemed right in the eyes of *Micah*, to make himselfe Gods, or puppets of his own; and to keep a Levite to adore them, within his own private walls, *Judg. 17*. And if this seemed right to *Micah*, why not also unto others? *ita, quæ familia, tot Idolorum portenta nova*, so that there were not more families, then new monsters of Idolatry: Then it seemed right in the eyes of the *Danites*, not onely to pilfer from the private closets of *Micah*; but to depopulate and waste whole Cities, as they did *Laiſh*, *Judg. 18*. Then the shamelesse ravishments of women as of the Levites Concubine, seemed right in the eyes of the men of *Gibeah*, *Ju. 19*. The story abounds with particulars: all shewing the state of those dayes to be most loathsome and rufull: Lo yet and see, even in those loose and forlorne times there was a *Deborah* found out in Israel; a grave and godly matrone, fit to make a Prophetesse, even *Deborah* the wife of *Lapidoth*: My note from hence is this; That in the barrenest times of the Church, the Lord hath ever had some to feare him, and to stand up for his Truth. And this hath been found true, in the experience of all ages: In the old World when a Deluge of iniquity, foregoing that of water, had overflowen the earth, and [all] flesh had corrupted his way, *Gen. 6. 12*. yet even then, God saw a righteous *Noah* before him; and that [emphatically] even in so vile a generation, *Gen. 7. 1*. In the very Court of *Pharaoh* (that peerles prodigy of impenitence and obduration) there was found a servant, who feared the word of the Lord, *Exod. 9. 20*. so likewise, even in *Nero's* household there was a Church, *Phil. 4. 22*. After this when Idolatry had like *Namans* Leprosie overspread the whole body of the Church; yet even then, God had left him seven thou-

thousand in *Israel*, whose knees never bowed to *Baal*, and whose mouth neer kissed him 1 *King*. 19. 18. In farther proceſſe of time, in the dayes of *Hinn* the King of *Judea* (that leach which sucked the blood of ſo many tender Innocents) there were found *Zechary* and *Elizabeth*, both righteous before God, *Luk*. 1. 6. In ſhort, even under the rage of that wilde bore of the foreſt, Antichriſt himſelfe, *Revel*. 11. 3. God had (as here in this ſtory *Deborah* and *Barack*) two witneſſes to ſtand up in his cauſe: And in thoſe firſt times of but blooming Chriſtianity, when the Hereſie of *Arrius* in thoſe dayes, as that of the accuſed Socinians in theſe now, (overthrowing, blaſphemouſly, the divinity of Chriſt) like to that Peſtilence in King *David*'s time, ſpreading from *Dan* to *Buſheba*, had infected the whole Chriſtian world; as *S. Hieron* acquaints us: yet then, God raiſed up the ſpirit of an undaunted *Athanaſius*; whoſe learned ſcale backed by the countenance and favour of the Chriſtian Emperour *Conſtantine*; as the o ſalt of *Eliſha*, healing the ſickly waters about *Jericho*; both affronted and put to ſilence the abettors of that horrid blaſphemy; and by his tears, as by the bleeding of a chaste vine, cured the Leproſie of that tainted age: In a word, though *P. Gildas* (the ancienteſt and moſt authentique Hiſtorian, that we have) complained that the number of good men were ſo exceeding ſhort among the Britons in his time, in compariſon of the exorbitant ſons of *Belial*, who (as the Caterpillars ſometimes over *Aegypt*) prevailed ſo farre upon the Nation; that their Mother the Church, in a manner, did not [ſee] them, lying in her own lap; albeit they were the only [true] ſonnes, which ſhe then had: yet ſometimes ſhe had ſtill ſome, notwithstanding, who, as ſome few ſolid grains of come, were fanned from a world of chaffe, and eſteemed by the Lord, as the coſtlyeſt Jewels.

2 *King*. 2. 21.

Gildas, apud *Epist. Aſher. p.*
68 c. 7. of the
Iriſh Religion.

Mal. 3. 17.

wels and treasure of that age: Even as here in the corruptest condition of *Israel*, there was found out a godly *Deborah* to deliver the Church, and to sing praises to the Lord *Jehovah*.

Reason.

Nor need we wonder at the observation: considering the infallibility of the truth of that covenant and promise, which God hath made with his Church: to wit, That he would so plant his seare into her heart, that she should never utterly and finally depart away from him, *Jer.* 32. 40. and that, he had so founded her upon a Rocke, as the gates of Hell should never be able to prevaile against her, *Math.* 16. 18. The phrase of speech is borrowed from the customes of those dayes, when the Counsellors of a State or City, were wont to treat of the affaires of the Nation in the [gates] of their Cities; as we see, *Ruth.* 4. 1. and the Periphrasis of such a Counsellor, *Pro.* 31. 23. and so of a simple man, on the contrary, it is said, *Pro.* 24. 7. He openeth not his mouth in the [gate]: so that by the gates of Hell, are meant the policies and subtil stratagems of Satan; though they were such as had been by him and his agents, plotted and consulted of in the priviest Counsell-chamber (if so I may speak) of Hell it selfe; yet shall they never be able to prevaile, irrecoverably to hurt the Church; no more then those billows in the Ocean doe upon the Rocks, which return them back in froth without annoyance: yea, saith that famous Champion of it, the great *Athanasius*, ὁ ἐκκλησία ἀνίστηται, καὶ ὁ αἴσας αὐτῆς κινεῖται, &c. The Church of Christ shall remaine, as mount *Sion*, immoveable; though hell her selfe and all the powers thereof be moved against it: Behold, as soon shall the smoake be able (though it make a deally smother in the chimney-top) to blot out the Sunne, and to stifle up the ayre, for ever; as all the violence of Hell, universally to extinguish the truth

Math. 7. 25.

Athanasius orat. 871 εἰς τὸ Χριστόν: confer. Arch B. V. *Isa.* c. 6. f. 6. 7, 8, &c. p. 147. De success. Eccles. Christi.
**Psal.* 125. 1.

truth or Church; *Pſalm. 89. 33. and Jobu 10. 29.*

And this meditation ſhould me thinks, as *Job* ſaith God doth to the Sea, ſet^u doores and bars to the furious^x madnes of the Enemies of Gods Church; in whoſe heart it is, as *Eſay* ſaith of *Aſbur*, to^y deſtroy and to cut off Nations, not a few: When, alas! as ſoon ſhall the Earth become a Starre, and darkneſſe light, as Gods^z foundation be overthrowne: Wee read in the ſecond *Pſalme*, that the Heathen made a mighty tumult, raged furiously: and as that fly (in the Fable) upon the Axle-tree imagined, that they had raiſed a ſmothering duſt, enough to put out the very eyes of Chriffs Kingdome; and as for the bonds of ſubjection to his Goſpell; look, as *Sampſon* did his^a withs, they will breake them all, forſooth, in ſunder, and caſt away the cords thereof from them: compare alſo, *Pſalm. 83.* But what of all this? alas! ſaith *David*, all this was but to imagine a^b [vaine] thing; 'twas but as if the^c Clay had contended with the Potter; or a Pigmy ſtrugled with a Crane: For behold! maugre all oppoſition, yet have I ſet up Chriſt my King, ſaith God, upon my holy hill of *Sion*.

Thoſe *Neroes*, *Domitians*, *Diocletians*, and *Maximians* (the bloody tyrants of the Primitive times) can witneſſe this; who having made ready the darrow upon the ſtring and prepared theſe instruments of cruell death; yea even before-hand ſounded the Triumph, and engraven the Victory over the very [^dNation] of Chriſtianity, upon pillars of Marble with this inſcription; *Nomine Chriſtianorum deleta, qui Romæ publ. everſerant*: but all this bragge of theirs was but as a blaze, before their luſt light went out, or like ſome bulging wall; that was ſwollen immediately before it fell; For, what was all that innocent blood of Martyrs, which they ſo violently ſpilt, but as *Tertullian*

Uſe.

Job. 38. 10.

Luk. 6. 11.

Iſa. 10. 47.

2 Tim. 2. 19.

Judg. 16. 9.

Pſal. 1. 1.

Iſa. 64. 8.

Pſal. 11. 2.

Pſal. 7. 13.

At of old Pſal.

83. 4.

Tertul. in Apo.

102. Sangui.

est ſemen Chri-

ſtianorum

^b Psal. 80. 15.

ⁱ Exod. 1. 12.

^k Gen. 8. 4.

^l Sleidan. Comment. lib. 1.

^m Dan. 6. 22.

ⁿ Can. 6. 10.

saith the very seed to sow Gods^b Vinyard, the Church, withall? in which for one true Catholique Saint cut off, many hundred sprang up afresh: this Palme-tree, the more it was pressed, the higher it grew; that *Israel*, the more oppressed, the more theyⁱ multiplied; and this Arke, the more 'twas tossed on the billowes, the higher it was advanced up to the^k Ararat of Heaven: In summe, when in the very last age of all, Pope^l *Leo*, that tenth Lyon of *Rome*, roared upon the Church of God; and thought by his Anathema's thundred from his simoniacall Consistories, to have devoured it up as his Prey: or else as sometimes those Lyons did upon *Daniel*, to have^m fawned, by his abused indulgencies, upon simple ignorants; and so to have lurchd the Patrimony of deluded soules into his own Checquer; When now the Church was (as theⁿ Moone enveloped in a Cloud) seemingly invisable, being all over-grown by the weeds of superstition; yet even then, God raised up a *Luther*, a man of an heroike spirit to muzzle the jawes of that rampant Antichrist; and to rectifie the seduced judgments and consciences of wel-meaning, but mis-guided Christians: And he so farre prevailed against the errors of the Church of *Rome*, that (when nothing else would serve) he made a [Protestation] against them.

In the year 1529, *April* the sixteenth (as *Calvisius* sets it down in his Chronicle) there was a meeting of the States at *Spira*; when and where a Decree was made, by the (then) Popes Agents; that a late Edict at *Worms* against the Innovators, (so they stiled *Luthers* fraternity) the effect whereof was, that there should be no such Reformation at all made, as the *Lutherans* called for; but *omnia in integrum restituerentur*, every thing should stand entire, as it did before; A decree, I say, was made, that that Edict should be

ob-

served; *Contra hoc edictum solennis fuit Protestatio*, but against this Edict, there was a solemn Protestation: and from hence it was, that wee of the Reformed Churches, first took the name of Protestants; protesting against those abominable corruptions and superstitions; which both in the ancient, and pure [doctrine] of Christ, (contained in the writings of the Apostles) and also in that Discipline, which was appointed by the same Apostles, and practised in their times, and ever after, in the universall settled Church of Christ; I say, Protesting against those damnable corruptions which had overgrown, and almost quite poysoned the world, and withall against the hinderance of that needfull Reformation intended; from hence wee tooke the Originall name of Protestants.

And hitherto we have (seemed) at least to own the title: now then goe on and °quit your selves like men; withstand all the rotten doctrine of Popish Innovators and Teachers, that boast much (as the *Gibeonites* sometime did of old shooes, and mouldy bread) of Antiquity; and dare obtrude upon the Consciences of Gods people, their own humane Traditions, to be entertained (as themselves determine, in their Trent Conventicle) with ⁹equall Faith and Credit, as God own sacred and immediately inspired unerring Scriptures are received; yea, not onely so, but also introduce customes with a direct, *Non obstante*, to Christs Gospell: For so I finde expressly in the ¹⁰Councils of *Constance* and *Basil*; *Licet Christus sui Discipulis administraverit sub [utraque] panis, & vini specie, venerabile hoc Sacramentum; tamen [hoc non obstante] consuetudo communionis, sub [una] tantum specie, nunc pro Legi habenda est*: That is, although Christ administred unto his Disciples the Sacrament of his Body and Blood, under [both] kinds,

° *1 Cor. 16. 13.*

° *Josh. 9. 5.*

⁹ *Concil. Trident. sess. 4 p. 8. vol. 8. [pari] pietatis affectu ac reverentia suscipit, & veneratur.*

¹⁰ *Concil. Constant. anno 1612. & Basil.*

of Bread and Wine; yet [this notwithstanding,] now the custome of receiving it onely under [one] kinde, is to be had for a Law. In opposing them therefore, yee oppose errorrs damnable in their nature; and surely damning also in the issue, without amendment; yea, yee protest against the very ^c doctrine of Devils: Now then, be for 'God, or for Baal; abhorre a *Samaritan* mongrell disposition; a *Ladicean* ^u lukewarmnes; this ^x halting twixt two opinions; this swearing by God, and by ^y Malcham too; this ^z dowbak'd lukewarm temper, God threatens to ^a spue out as loathsome and with nausea from his presence: In short, is a man a Minister? and is his aime in Preaching, onely by a vainglorious ostentation of wit to please ^b man; or to tickle the ^c itch of the wavering times; and not (without envy, without ^d soothing partiality) to declare the pure doctrine of Christ Jesus, in ^e sincerity; if this alone be his scope, let him goe on, dissemble and rayle; but know the time shall come, when upon such hollow, empty declamers, the Lord from out of Heaven shall powre scorn, ^{2 Tim. 3. 9.} and make them, even as the ^f filth of the World, as the off-scouring of all things: such rotten bottoms cannot long hold water. Is a man a Magistrate? art thou a common Christian? deale ^g uprightly, doe not play and dally with thy Conscience in any of thine actions: Be the times never so vicious, never so various; bee not thou like a reede ^h shaken with the winde; be rather like to a Cube, firme to that station, fixed to thy right resolutions, which way soever thou art cast; imitating the pious example of *Deborah* in my text; who in the midst of raging anarchy, of prevailing enormities, remained as a nayle ⁱ fastened in a sure place, stedfast to the Lord.

It is hard I confesse (though indeed it be a more noble

¹ *1 Tim. 4. 1.*

² *Zeph. 1. 5.*

^u *Rev. 3. 16.*

^x *1 King. 18. 21.*

^y *Zeph. 1. 5.*

^z *Exod. 12. 39.*

^a *Rev. 3. 16.*

^b *1 Thess. 2. 4.*

^c *1 Tim. 4. 3.*

^d *1 Thess. 2. 5.*

^e *2 Cor. 2. 17.*

^f *1 Cor. 4. 13.*

^g *Prov. 10. 9.*

^h *Matth. 11. 7.*

ⁱ *Exod. 9. 8.*

ble Act of Christianity) to uphold our selves in integrity; when the current of the times is against us: The Patriarchs themselves were transported by the times in the busines of their Polygamie; and *Joseph* by long conversing in *Pharaohs* Court had learnt to sweare at length by *Pharaohs* life, *Gen.* 42. 16. And when all *Asia* and the world shall worship the great goddesse *Diana* of the *Ephesians*; who but a *Paul*, durst to cry down the Idolatry? *Act.* 19.27.

Beloved Christians, we now live in the midst of a¹ crooked and perverse generation; and may daily discover some, of whom wee may say, as *S. Paul* did of *Elymas* the sorcerer, *Act.* 13. 10. they are full of all subtilty and all mischief, enemies of all Righteousnes, by their wrangling, and contentions, time-serving disturbance, never ceasing to pervert the ancient, right, and established wayes of the Lord; Now therefore, under this so great a tryall shew yourselves; now^m shine as Lights, furnish your Lamps with oyle, andⁿ trimme them up, that the light of your lives may so shine in the faces of the world, that it may daule them whom it shall not guide: and sith we have a copy so Peerles to write by (the very mirror of Christian Princes,) who in a Letter (dated but the 18. day of the last moneth of October, 1641.) written with his own Hand, hath commanded it to be made known; that he will live and dye (by the grace of God) in the Doctrine and Discipline of the Church of England; as it was established in the raigne of Queen *Elizabeth*, and his pious Father of blessed memory: we have his word for it, and as *David* to *Mephibosheth*, I have^o said it, saith the King, it is enough: Blessed Prince! whom no Torrent of novelty can carry from the ancient wayes of truth: Let us all, as loyall Subjects, dye our practise in: o the same colour of Resolution and Sanctity: God shall still raise up friends unto us and

¹ *Act.* 3. 40.

^m *Matth.* 5. 16.

ⁿ *Matth.* 25. 7.

^o *2 Sam.* 19. 29.

P. Act. 2. 40.

Judg. 21. 25.

prosper us; and even in the midst of a crooked and perverse generation, we shall save ourselves; like as good *Deborah*, in the midst of a tumultuous people, (even when there was [no 9 King] in *Israel*) was found out, (as some rich Diamond, or as some Orient Ruby lying amongst a thousand pebble stones, a fit Matron to make a worthy Prophetesse in *Israel*.)

And thus farre of the first particular circumstance, in the text; The person implied, that here makes this Prayer against Gods enemies, saying, *So let all thine enemies perish, O Lord.*

Part. II.

Observ.

Prooffe.

Read D. King,
pag. 53, 54, 55,
Eccl. 4. on
Jonah.

THE second particular, is the Person unto whom she prayeth, *To the Lord Jehovah*; and this notes the Character of a gracious disposition, in the height of the Churches oppression by tyranny, still to look up unto the Lord, for refuge and Protection, see *Hos. 5. 15.* Ten thousands of people had set themselves round about King *David*; now mark his behaviour; Arise O Lord, saith he, save me O my God; the reason is annexed, Salvation belongeth unto the Lord: see *Psal. 17. 13, 14.* So *Deut. 32. 99.* See now, that I, even I am he, and there is no God with me; I kill and I make alive, I wound and I heale, neither is there any that can deliver out of my hand: and *Isa. 43. 11.* I, even I am the Lord, and besides me there is no Saviour: upon which meditation the Psalmist said, that some put their trust in Chariots and some in Horses; but we will put our trust in the Lord, *Psal. 20. 7.* The Horse indeed is a warlike creature, full of terrour; so swift in service that the Persians (as *Pausanias* hath it) dedicated him unto their God, the Sunne, ὡς τῷ τοῦ ἡλίου, τῷ ταχέϊ, as the swiftest creature, to the swiftest God; out of his nostrils (to use

See Bp. Hall
serm. styled the
Impresse of God,
ser. 1. Initio.

Heliodor. Æ-
thiopic. Hist. lib.

10. confer. Selden, de diis Syris, synag. 2. Scimus solem adoratum fuisse à Persis.
Calvin. lib. 1. c. 11. sect. 1.

Job.

Johns expression, 41. 20.) goeth a smooke, as out of a leething Pot or Cauldron, whose eyes are like the eye lids of the morning, he laugheth at the shaking of a speare, in his neck remaineth strength; he esteemeth iron as straw, and brasſe as rotten wood; But, alas ! saith that great warriour of the Lord of Hosts, *Psal.* 33. 17. an Horſe is a [vain] thing for safety, nor shall he deliver any by his great strength; yea God himselfe saith, that he delighteth not in the strength of an Horſe, *Psal.* 147. 10. The Horſe indeed may be prepared against the day of Battell, but safety is of the Lord alone, *Prov.* 21. 31. O our God, saith distressed *Jehoshaphat*, we know not what to doe, but our eyes are upon thee, 2 *Chron.* 20. 12. Through God therefore onely, we shall doe valiantly; for he it is, that shall tread down our Enemies, *Psal.* 108. 13. In short, it is [He] that giveth Salvation unto Kings, *Psal.* 144. 10. The Lord is their strength, and he is the [saving] strength of his anoynted, *Psal.* 28. 8. For, as that great Image in *Daniel* may teach us, even all Empires themselves stand but upon feet of Clay, and must soon totter, except the Lord support them, *Dan.* 2. 33.

Now the ground, why the hearts of the Righteous trust in the Lord to bee helped, is this meditation; namely, for that he is as a man of War, thoroughly accomplished and furnished with all things fit for a Victor; and one to bee with full assurance relied on.

There are foure principall things, that are the motives of Confidence in any, whom a discreet man would dare to trust, for the ſure performance of any favour.

1. *Wisdom.*
2. *Power.*
3. *Goodnesse.*
4. *Faithfulness.*

Foure principall grounds of confidence in God.

First,

First, *Wisdom* to contrive waies and means, how to become a real Benefactor. Secondly, *Power* to bee able to performe, what is wisely projected. Thirdly, a propension, and an inclination to make use of both the former, for the advantage of him, that trusts in him. Fourthly, faithfulness, so that a man may rest securely for the discharge of all the former, for his benefit. Now all these are eminent in the Lord.

For the first, *Wisdom*, it is so in him, that all the policies in the world are, in comparison, direct foolishness and meer vanity, 1 *Cor.* 3. 19, 20. yea, so vain, that he taketh the wise in their own craftinesse, that is, such as are wise either in their own conceits, or else wise, *κατα δόξαν*, in the esteem of worldly-wise men; alas! saith *Job* 5. 11. The Lord disappointeth the devices of the crafty, so that their hands cannot performe their enterprize; and indeed all worldly wisdom is rather craft & guile, or subtilty then true wisdom; and when the Lord shall blow upon it, it is all tooone blasted into sottish ^u infatuation. An example of this we have in *Achitophel*; whose Counsell, in his daies was, saith the Scripture, as if a man had enquired at the ^x Oracle of God; and yet the Lord defeated the Counsell even of *Achitophel* himselfe, and turned it into folly, 2 *Sam.* 17. 14. and 15. 31. So also was the plot of the *Jews* against Saint *Paul* disappointed, *Act.* 23. 16, 23. For saith *Salomon*, there is no wisdom, nor understanding, nor Counsell against the Lord, *Prov.* 21. 30. And who indeed is able, by all his lines and plummets to fathom, or sound the bottome of Gods all-discerning Eye-sight, both to fore-see the danger of his people and to prevent it? His wayes of deliverance are many; yea innumerable; and all of them ^z past finding out; and (till the event declares them) not to

^u *Rom.* 1. 22.

^x 2 *Sam.* 16. 23.

^y *Habet Dominus mille vias,*

^z *inquit ut vias ad suos liberandos, Petrus Martyr, Epist. Calvin. pag. 1124.*

^z *Rom.* 11. 33.

be known by so shallow an apprehension as mans is.

Secondly, For power he is such, as no creature is able to ^a resist; therefore saith the Prophet, who is so ^a great a God as our God? even our God, who is mighty in ^b Battell; whose very ^c voyce, in his thundering and lightnings, in storms and Tempests, shaketh all the Cedars in Lebanon; whose very looks dry up the depths, and whose indignation maketh the mountains to melt away: In short, he is [able] saith the great Apostle, *Ephes. 3. 20.* to doe abundantly more then we can think; Not is this power momentary or flitting; no, saith the Prophet, *Isa. 26. 4.* In the Lord *Jehovah* is [everlasting] strength: He is alone *El-chaddai*, the strong and al-sufficient God: Examples are endlesse; see a few; some shewing how the Lord makes ^f bare his own arme, and getteth [^e himselfe] the victory [himselfe] as if he stood in need of none, no not of the meanest ayd; and therefore is Christs victory expressed by treading of a wine-press [alone], *Isa. 63. 1. 6.* When there are none to help; when the Church is brought to forest extremities and greatest improbabilities of being saved; yet (saith one) though multitudes meet against her, as many as Grapes in a Vintage, they shall all be, but as so many clusters of Grapes; He shall squeeze out their blood like Wine, and make his Church to thrash them. And this he doth sometimes extraordinarily, to shew himself the immediate author of the deliverance; as when he discomfited the Host of the the *Syrians* by a noyse of Horses and Chariots of fire, *2 King. 6. 17.* and *7. 6.* as there was a ^h voyce heard in the Temple, before the destruction of *Jerusalem*; not more (in likelihood) to warn the faithful to depart the City, than to terrifie the lewd inhabitants: The story of our own *Henry* the fifth, against the nume-

^a *Rom. 9. 19.*

^b *Psal. 77. 13.*

^c *Psal. 24. 8.*

^c *Psal. 29 5.*

^f *Isa. 52. 10.*

^e *Psal. 98. 1.*

^h *Euseb. l. 3. c. 8.*

*Vide Archiepif.
uſſerium, lib. de
Britan.eccleſ.
primordiis p.
332, 333. &c.*

rous Frenchmen, (who thought to have even crow-
ded them to death) is more known than to need re-
latton: Under the conduct of *Germanus*, (here in
Brittain) who came over from *France* to ſubdue the
Pelagian hereſie, (which then prevailed amongſt us)
againſt a mighty army of *Saxons* and *Picts*; the *Briſons*
prevailed onely by the three times pronouncing the
word *Hallelujah*, which voice echoing & redoubling
from the Acclamation of his followers among the
Mountains, nigh to which the Enemie had encam-
ped, frighted them and won the Conqueſt; upon
which it was called *Victoria Hallelujatica*; and the
ſtory telleth us, *Triumphant Pontifices, hoſtibus ſuſis ſine
ſanguine, triumphant victoriâ ſide obtentâ, non [viribus;]*
The joy was in a victory gotten without blood-ſhed,
and that by Faith, not by force. Sometimes againe,
the ſenſes of the Enemies are deluded, as the *Moabites*
ſeeing the ſunne ſhining upon the water flowing
[happily] upon red earth, had their eyes dazled,
and ſo ranne upon their unthought-off deſtruction,
2 *King.* 3. 22, 23. And ſo alſo he made way to his in-
dignation upon *Pharaoh* and the *Egyptians*, by row-
ling up the waters into an heap, till they were all run
full on, into the very gulfe of deſtruction, *Exod.* 14.

Sometimes againe ordinarily; but by [weake]
means: Thus *Zerab* the *Ethiopian*, with his Hoſt of
a thouſand thouſand, was overthrowen by a handfull
of King *Aſa*; for it is nothing with the Lord, to help
whether with many, or with them that have no power
2 *Ch.* 14. 11. And *Gideon* only with three hundred men,
and a wiſh few empty pitchers and blinking Lamps,
undid the *Midianites*, though they lay as Graſſe-hop-
pers, upon the valley of *Moreh* *Judg.* 7. 7. 20. the rea-
ſon is, verſe the ſecond; Leſt *Iſrael* vaunt themſelves
againſt me, ſaith the Lord, ſaying, Mine [own] hand
hath ſaved me: So *David* (a young ſtripling) goeth
forth.

forth against the huge monster *Goliath*; and with nought but a sling and a smooth stone, smote that dread of *Israel*, that he fell down like to an¹ Oxe fatted for the slaughter, at the feet even of a tender stripling, 1 *Sam.* 17. So the wals of *Jericho* were thrown down with the blast of Rams-horns, *Josh.* 6. 20. to see wals that seemed to challenge by their height, an equipage with the Stars of Heaven; a man would imagine, no warlike engine of the most martiall ostentation, enough to batter them; but behold! that God may have the glory of so great a downfall, onely a seven daies walk about them, with the sound not of any silver shrill trumpets, but onely of Rams-horns; instruments base for the matter, and not loud for the sound; this must doe the businesse; for the Lord, when he will compasse an overthrow, makes¹ weaknesse no disadvantage; and very mean and homely are those means which God commonly useth in his most glorious works, At other times again, by ordning casualties and particular emergencies, for the deliverance of his Church; a thing conspicuous in the Histories of *Joseph* & *Ester*; in which book of *Ester*, though the name neither of [God] nor [Lord] be found at all; yet, in no Scripture is there set down more wonderfull, and remarkable passages, and acts of Gods immediate providence for his calamitous people; So that as a man by a Chaine made up of severall links some of Gold, others, of silvers; some of Brasse, Iron, or Tin, may be drawn out of a Pit: so the Lord, (saith an^m eminent Divine, of this age) by the concurrence of severall subordinate things, which have no manner of dependance, or naturall coincidency among themselves, hath oftentimes wrought the deliverance of his Church; that it might appeare to be the worke of his own hand. In short, God partly by defeating the devises of the craft

¹ *Pr.* 7. 12.

¹ *B. Hall, Contemplat. of the 2^d siege of Jericho.*

^m *Mr. Edward Reynolds, on Ps. 110. ver. 5. 6. p. 499.*

^a *Jud 6, confer.*
D. King p. 56.
Leit. 4. on Jonah.

ty; partly by restraining the power, or over-ruling the malice of the wicked, ^a chayning up even Satan himfelfe; by thefe and a thouſand other wayes, the Lord declareth his power, to be more [for] his Church, then all the Enemies thereof can be [againſt] it: and therefore after *Deborahs* example here, be-
becauſe of that his [power,] he is chiefly to be ſought unto, in the time of danger.

^a *Iſa. 1. 24.*

Thirdly, for Gods goodneſſe and readineſſe to relieve the wants of his children; it flowes naturally from the bowels of his innate compaſſions and moſt tender loving kindeneſſe; therefore, *Luke. 1. 78.* old *Zachary* calls them, *σπλάγχνα ἰλαῖς*: thus when his embondaged people groaned under their Egyptian burthens, the Lord [looked] upon them, and ſoon eaſed [them] of their ſighings, and [^a himſelfe] of his adverſaries; *Exod. 2. 23, 24, 25.* ſee *Pſal. 103. 8, 9* *Mic. 7. 19.*

^a *Iſa. 2. 22.*

Laſtly, for fidelity and faithfulneſſe; heare Truth it ſelfe to ſpeak, *Matth. 5. 48* the whole creation ſhall as ſoone faile, as the leaſt *iota* of Gods word faile of accompliſhment: yea, in compariſon of God, every even of the trueſt men is a direct lye, *Rom. 3. 3.* For, it is an impoſſibility, that God ſhould ly, *Heb. 6. 18.* or deny himſelfe, being truth it ſelfe, *2 Tim. 2. 13.* As for [man] indeed, wherein is he to be ^a accounted of? whoſe breath is in his Noſtrils: whoſe fidelity and favour, like to the reeds of Egypt may not faile us only, but run into our hands and hurt us? *2 King. 18. 21.* ſee *Pſal. 12. 1.* and *Prov. 25. 19.* Confidence in an unfaithfull friend in time of trouble is like a broken tooth, and a foot out of joynt: For, as there is no truſting to a broken tooth for feeding, nor to a lame leg for ſpeedy journeying, no more firme confidence is there to be placed in a wavering, yeelding, unfaithfull friendſhip: Now in God, his fidelity is like him-
ſelfe,

selfe⁹ unchangeable; therefore, *David* in the experience of it, calleth him so often, his Rock, his fortress, his Tower of defence, &c. conferre *Psal.* 28. 7, 8. and *Heb.* 10. 23. No marvell then is it, at good *Deborah* in the distresse of the Church, seeks to *Jehovah*, to undoe its Enemies: she might happily, remember [that] of the Lord to *Moses*; being now about to deliver by his hands, his *Israel* from thraldome, *Exod.* 6. 3. Note the place, I appeared unto *Abraham*, (saith God) unto *Isaac* and unto *Jacob*, by the name of God *Al mighty*, but by my name *Jehovah* was I not known to them: How expound we this Scripture? was not God knowne to the Patriarchs before the daies of *Moses*, by the name *Jehovah*? we finde it expressly mentioned, *Gen.* 15 7. 28. & 13. and 26. 25. For answer, our modern Divines do jointly resolve the meaning, to be understood of the actual performance of those promises, by a real exhibition; which the Patriarchs and faithfull, did rest [before] in expectation of, touching *Israels* deliverance from bondage out of *Aegypt*; their faith and hope being grounded upon his Name, יהוה, [almighty] *Gen.* 17. 1. For both in the Creation of the world, and in the destroying of the same againe by water, and withall by bestowing many Gifts upon them; he had shewed himselfe to be God [all-sufficient] to doe, whatsoever he promised; but now hee would manifest himselfe to be יהוה, *Jehovah*, in giving a constant [being] unto the [performance] of of his old promise; even as verily as he gave his own eternall, and immutable Essence and Subsistence unto him selfe; therefore King *David*, after an actual overthrow of Gods Enemies, cryes out, *Psal.* 68. 4. Extoll him that rideth upon the Heavens, by his name [*Jah*] and rejoyce before him: And the Prophetsse in this place, recounting happily, the known acts of

D;

Jehovah

⁹ *Mal.* 3. 0.
Jam. 1. 17.

Quest.

Ans.

¹ *Lyra & Junius*
ad *Exod.* 6. 3. &
Zanch. de Natu-
ra Dei, cap. 13.
lib. 1. sect. 34.
&c. & *Estius*,
in *lib.* 1. sent.
Dist. 8. sect. 2.
Referendum hoc
est, non ad signi-
ficationem voca-
bulorum; sed ad
declarationem
rerum significa-
tivum, &c. id.
ibid.

Jehovah, in the miraculous overthrow of his Enemies; and in the wonderfull rescues of his people, seen (even then) in the ruine of the King of *Canaan* and of *Sisera* his chiefe Captaine; she makes her addresse, for the utter Consumption of all the rest of the Lords Enemies, (not as *Baals* Priests, cutting themselves with lancers and howling upon false gods, nor as some doltish Romanists, chattering unto some Saint) she flyeth, I say, unto no arme of flesh, or Idol; but only, and in the first place, unto the Lord *Jehovah*; saying, *So let all thine Enemies perish* [O Lord.]

Use.

And what better use can we make of this passage, than to follow her steps herein? for in vaine, shall we imagine with *Tiberius*, that *Omnia fato*, all things are swayed by inevitable fate and destiny; or that Salvation is to be hoped for, from^u multitude; or, from the *Hills, if the Lord be against us: For, though we be as *Noe*, (that is, *Alexandria* in *Aegypt*) a [populous] Nation, situate among the rivers, with ramparts and wals from the Sea, as *Nabum* expresseth it, and were our strength as infinite; yet if God say to us now, as he did unto her then, *Nab. 3.5.* Behold, [I] am against thee, saith the Lord of Hosts; even we, as well as shee, may be carried away, and goe into captivity, *ver. 10.* If God be [for *] us, who can be [against] us? *Rom. 8.31.* *Fractus licet illabatur orbis, impavidos ferient ruina;* ²Happy are the people, saith the Psalmist, that are in such a case; yea happy is that people whose God is the Lord, *Psal. 144. 15.* in [this] condition, we will not feare what^a Man can doe unto us; But if God be [against] us, who can be for us? What power, what strength availe us? I conclude this point therefore, with that experienced Prophet, *Psal. 73. 28.* It is good for us, to draw neer unto God, &c. And thus farre also of the

se-

¹ *King 18. 28.*
See *D. King, p.*
73. Let. 5. vs
Jehab.

² *Sueton. in Tiberio.*

^u *Psal. 33. 16.*
^a *Jer. 3. 23.*
² *Junius ad cap.*
3. Nah. ver. 8.

² *Nab. 8. 9.*

^{*} Read *Isa. 41.*
10-11, 12, &c.
Horat.

² *Psal. 144. 15.*

^a *Psal. 56. 11.*

second particular, namely, The Person unto whom she, the Prophetesse *Deborah*, in the text directeth her Prayer against Gods Enemies, unto the Lord *Jehovah*; saying, *So let all thine Enemies perish* [O Lord.]

THE next particular is, the forme of her Imprecation, *Let; So* [let] *all thine Enemies perish* O Lord: Where the quere falls in, Whether it be lawfull to pray against our Enemies, or not; sith our Saviour seems expressly to enjoin the contrary, *Matth.* 5.43,44. Yee have heard, that it hath been said, saith Christ, *Thou shalt love thy neighbour*, and [hate thine Enemy;] but I say unto you, love your Enemies, blesse them that curse you, doe good to them that hate you; yea pray for them that despightfully use you and persecute you? The resolution hereunto shall be short; and that which the Schoolemen have herein acutely framed us; First then the words [*Thou shalt hate thine Enemy*] are no where found in all the whole Law; but were crept into the mouths of the vulgar, from some additionall and false glosse of the *Jewes*; who because the love of the brother or friend was commanded, concluded absurdly, therfore that the hatred of the Enemy was not forbidden; But if yee observe it, Christ doth not say, Yee have [known] that it hath been written but only, Yee have heard; that it hath been said; for 't was a meer Tradition of their corrupt Rabbins; no fundamentall or sound warrant of truth at all: And for answer to the question; wee must as *Durandus* with the full Chorus of the Schoolemen advise us, distinguish of, and consider an Enemy, two waies, first *Formally*, secondly *Materially*. First, formally, as an Enemy; Secondly, materially, as a man made after the Image of God: In the first sense, *Dist.* 30. & *Nicol.* de *Orbellis* in eund. lib. & *Thom.* 2.2.1. q. 25. *Art.* 8. & *Raguerius* de *Pis.* tom. 1. Part. theolog. cap. De Inimicis. p. 1160, 1161.

Part. III.

Quest.

Ans.

Durand. in lib.
3. sent. Dist.
30. quest. in si-
ne. H. -- & Bo-
navent. 3. sent.

Et si perfellio-
nis effectus ad-
que necessitatis
Articulo amare
Alexander. & c-
santius, comment
in Tho. 2. 2. 2. s.
qu. 25. Art. 8.
"Scilicet in (pr. e-
paratione animi)
Thomas, ubi su-
pra; in corp. &
Pet. Lombard. l.
3. dist. 29. G. di-
ligamus, inquit,
inimicos [lu-
crandos] regno
Dei.

"Mat. 5. 44. pro
omnibus inimi-
cis quantumvis
peruersis oran-
dum est, nisi
confiterit eos
esse in peccato
mortalis [finali-
ter] Alex. Haes
part. 3. quæst. 59
mem. 5. Art. 7.

Quæst. 2.

Answ.

we are not bound to love an Enemy, [as] an Enemy; that is, as one whose Evill of sinne is both odious in it self, and also unto God; and so by consequence should be unto us; for this [vice] of his, which occasions enmity, is contrary unto right and divine Charity: But secondly, as this Enemy hath in him materially a compartnership of the same [nature] of humanity with our selves; so we are bound, First, *In Universali*, in the Generall, to wish him well; Secondly, *Yea in particulari*, in speciall also, in case of necessity, in temporall things to doe him good, *Rom. 12. 20.* we may by so doing heape up coals of fire upon his head, that is, as *Aquinas* interprets it, enkindle some motions, or warmth of charity in him; his wickednesse being won to Piety, by the offices of love; Yea more yet, offices of good even in^d Spirituall things may not be denyed; such as ^e Prayer for his conversi- on, perswasions unto use of the means of grace, &c. he having a nature capable, equally with our selves of happinesse: Thus we finde Saint *Stephen*, the *Proto-Martyr* of the Gospell, praying for his persecutors, *Act. 7. 60.* saying, Lord lay not this sinne to their charge; and by that devotion he obtained, not their pardon only, but felicity; whence was occasioned that known saying of the Father; *si Martyr Stephanus non sic orasset, Ecclesia Paulum non habuisset*; If the Martyr Saint *Stephen* had not so prayed, the Church had not had Saint *Paul* for a Convert. But the Truth is, the more opposite question that this text occasions, is, touching imprecations upon, or prayers against [Gods] Enemies, not our [own], for so the text, *So let all (thine) Enemies perish, O Lord*: And the resolution is, succinctly, this: That for our owne Personall enemies, we must remember the distinction of a threefold remission or forgiveness; 1. The one is called, *Remissio iudicii*; a man may and must sen-

sensibly understand, and apprehend an injury; for an injury being an affliction, God will have us take notice of his strokes and heare his rod, who hath appointed it, *Mic. 6. 9. Jer. 5. 3.* 2. *Remissio satisfactio*, when the wrong done us from an Enemy, exceeds the guilt of the injured so farre, that the scandall accruing by it, extendeth to a publique notice; and the endangering of our credit, whether for good name, estate, or perhaps, Religion; in this case, the Law is open, the matter may be empleaded, *Act. 19. 38.* 3. *Remissio Vindictæ*, the forgiveness of revenge, and this is absolutely required; [^aVengeance] is only Gods alone to repay, and to him we must leave it, *Rom. 12. 19.* and therefore King David (that Map of wrongs) was wont to [pray] for such Enemies, *Psal. 35. 13.* But now, if the Enemies be more than Personall and private, and prove publique, against [God] or else, therefore, [^aReflexively] alone personall, that through our sides the wicked might strike at Gods honour; as the Psalmist saith expressely, *Psal. 38. 20.* They are mine adversaries, (see their motive) because I follow the thing that good is: Loe! there is an Antipathy between the two seeds; the just, even because he is just, is therefore as a shepherd was to an Egyptian, an [^aabomination] to the wicked: In this case, as they are Gods Enemies, we may safely, with good *Deborah* here pray, *That they may all perish:* Hence that of *Jehu*, the sonne of *Hanani* the Seer unto *Jehoshaphat*, *Shouldest thou love them that hate the Lord?* 2 *Chron. 19. 2.* and David often, see *Psal. 139. 20, 21, 22.* Thine Enemies take thy name in vaine; Do not I hate them O Lord, that hate thee? and am not I grieved with those that rise up against thee? yea I hate them with perfect hatred, I count them mine Enemies: and *Psalm 109.* throughout, see what volleys of imprecation he spendeth upon Gods Enemies:

^a *Heb. 10. 30.*

^a *Gen. 46. 34.*

so we finde, that the Primitive Christians had set prayers, against *Julian* the Apostate; and even hither may not impertinently be applyed that of our Savior, *Lk.* 14. 26. where we are bidden to hate our very Parents for Christ, that is, whatsoever evill is in the nearest or dearest unto us, (it being against God) we must, though cherish the nature, yet abhorre the Vice.

Reason.

Nor need we wonder at this zeal; because as when the drosse is purged from the silver, it is more bright: So when the wicked (professedly such) are cut off, the righteous, whose godlinesse was before^b clouded, and who themselves were¹ hidden in some obscurity; they have then an opportunity of appearing; and that^k light and gladnesse, which was¹ sown for the righteous, now^m springeth forth afresh, and shines with glory, &c.

^b *Matth.* 13. 43.

ⁱ *Psal.* 83. 3.

^k *Psal.* 112. 4.

¹ *Pf.* 97. 11.

^m *Phil.* 4. 10.

Use.

Wherefore, I conclude the farther amplification upon this point, as *David*, *Psal.* 7. 9. *O let the wickednesse of the wicked come to an end, but establish the just: For the righteous God tryeth the hearts and reines.*

Part. IV.

Followes next the title here given to those, shee prayeth against, *Thine [Enemies:] Let all thine [Enemies] perish, O Lord.*

In another expression, they are called, in both Testaments, the [haters] of the Lord: So by *David*, *Pf.* 68. 1. *Psal.* 81. 15. and in the New, by *Saint Paul*, *Rom.* 1. 30. Haters of God; the greek word, is *haterai*: *Theophylact* saith, the phrase hath a double acception, active and passive; it denoting both men hating God, *Dei osiores*; and also men hated by God, *Deo odibiles*, as *Primasius* renders it: Thus God is said to hate, or to abhor the covetous, *Psal.* 10. 3. and to have hated *Eson*, *Rom.* 9. 13. implying the dislike and detestation of the wicked, in respect of their sinnes: But as *Oscurne-*

nism,

nius, with S.^u Cyprian, (who reads it actively, *abhorrentes Deo*) and the best Moderns expound the place: the word is taken actively, of such wicked, as doe hate God: because as ^o Beza and Estius give the reason; the purpose of Saint Paul is not to shew Gods affection of hatred towards the Gentiles; but the Gentiles foule enormities resident in themselves: therefore Beza criticizing guesseth, it should bee accented probably in the greeke, *μισοῦντες*, not *μισοῦνται*.

Take we it then actively, it implyeth that hatred, which men carry to the Divine Majesty; where Schoolmen usually question; Whether it be possible for a man to [hate] God, who is the chiefest good, and who alone hath in him all amiable excellencies. To which their answer is, that God apprehended in his Essence, or immanent actions, or gracious properties, being a father of mercies, and abounding in indulgence and pardon; thus he is not hated of any; But as hee is apprehended under the notion of a Judge, as of a God cloathed with Majesty and full of Power, able to avenge himselfe in wrath, and fury, and indignation upon the children of disobedience; in this consideration, he is hated of ungodly men; So we finde, that the wicked cannot abide the very thought of God, *Psal.* 10. 4. and cannot endure his presence; either in the Heart by his Spirit, or in the Congregation by his Word; nor in his coming to Judgement, nor lastly, (to the Death) any of the friends of God, or of such as love him; Therefore the adversaries of Gods (people) are called, the haters of [God] himselfe, *Psal.* 81. 14, 15. Which sense soever you take it in; if they be Gods Enemies, they shall be all as stubble before a consuming fire; and the Lord to ease himselfe of his adversaries, (whose iniquity he cannot see and like) shall set them as a Butt, and

E 2

spend

^o S. ypprian epist. 68. sect. 10.
^o Beza & Estius ad Rom. 1. 30. & Adam Sasbout; It. Cajetan in Paraphr. abid.

Quere.

Ans.

^o D. Scil. exposit. on Rom. 1. 30 p. 159.

¹ Job. 21. 18.
¹ Heb. 12. 29.

¹ Hab. 1. 13.
¹ Lam. 3. 12, 13.

spend the arrowes of his sore displeasure upon them ; they shall be sure to perish.

Part. 5 & 6.

^a Matth. 10. 28.

Obfer.

^a Exod. 10. 26.

^a 1 Sam. 15. 3.

^a Josh. 15. 63.

23. 13.

Prooffe.

Consumpti, id est
simul sumpti.

^a Isa. 14. 23.

^a Matth. 3. 12.

^b Matth. 13. 25.

^c Luk. 3. 17.

AND so I passe on unto my fift particular, which is the matter of *Deborahs* Imprecation, *Let thine Enemies (perish)* O Lord: To which part, I will adde also that other, of the Extent of her devotion ; *Let (all) thine Enemies perish.* By [perishing] is not here meant the utter annihilation of their eternall absolute being, the very Essence of the Soule carryeth ^a immortality in it : but only of their [well-being] or rather of their confusion, before the present world ; because it is said of *Jabin* and *Sisera*, that when they perished at *Endor*, they became as dung for the [earth,] *Psal.* 83. 9. So that our note from hence will be this, viz. To shew us the affectionate desires of the Saints, for the Universall overthrow and extirpation of the wicked enemies of God, and of his Church: *Let them (all) perish, O Lord.*

As it was sayd of *Israel* going out of *Goshen*, that they left not so much as an ^a hoose behinde them, so is it earnestly wished by the Saints, that not so much as one *Agag*, or one ^a *Amalekite* might be spared ; no nor (if the Lord were pleased so to dispose it) one ^a *Jebusite* left as a Relique in *Canaan* ; To this purpose, he who long experimented the usances of such enemies, hath expressed himself, *Psal.* 104. 35. Let the sinners be consumed out of the earth, and let the wicked be no more, and *Psal.* 10. 15. Breake thou the arme of the wicked and the evill man, seek out his wickednesse, till thou finde none : Oh that some ^a some of destruction from the Lord, would sweep them cleane off the Land, and that all the ^a Chaffe and ^b Tares might (if possible) at once, be bound up together in bundles, and cast into flames ^c unquenchable. O my God, saith the zealous Prophet, make them

them like a ^d wheele; strike them with some Vertiginous spirit of giddinesse; let them be vexed, even as a thing that is raw; restlessly, unexpressibly, never leave rowling and winding of themselves, till they have utterly undone themselves; and be cloathed with their own ^t confusion, as with a mantle, &c.

^a *Psal.* 83. 13.

Nor may we marvaile at this zeale; sith, whilest these Jebulites doe stay among us, they are but as ^a thorns in our eyes; yea, the onely ^b Satans, which stand at the very right hand of our *Joshua's*, to resist or to disturbe them, in their most fervent services and devotions: These the onely *Achans*, who ⁱ trouble our *Israel*, and as *Jehu* said to *Jeioram*, What ^k peace can be expected (with any assurance) in any Nation; where the Whoredomes or Witchcrafts, (whether Temporall or ^l Spirituall) of but one *Jezabel*, are endured?

^f *Psal.* 109. 29.

Reason.

^e *Josh.* 13. 13.

^b *Zech.* 3. 1.

ⁱ *Josh.* 7. 25.

^k *2 King.* 9. 22. 23.

^l *Rev.* 17. 5.

It is said here, in the close of this Text, *That the Land had rest forty years*: but note the occasion, (and it is very observable) *Judg.* 4. 16. All the Hoste of *Sisera* fell upon the edge of the sword, and there was not a Man left: in relation unto which, for the procuring of Peace for after times, the good Prophetesse in likelihood, here prayed for a totall eradication; saying, *So let all thine Enemies perish O Lord.*

Your selves with due Cautions, may make the application: I have spoken unto ^m wise men, who can judge, I doubt not, what I say.

Use.

^m *1 Cor.* 10. 15.

AND so I come to the seventh and last particular in the Text, which is the manner, after which she desires, that all these Enemies of the Lord may perish, *Sic pereant*, so: which Monosyllable (So) I have reserved to handle in the last place; be-

Part. VII.

^a *Josb.* 2. 10.

^o *Ribera, ad A-*
mos 4. 12.

^p *Sueton. Ib.* 1.
sect. 65.

^q *Epictetus in*
encheiridjo.

cause it will best usher in my intended application of the whole; and is indeed, as that Wine made by Christ at the Marriage feast, in *Cana of Galilee*, kept as the [best] till last: So, let all thine Enemies perish O Lord. How? or, which way, would she have them perish? Perhaps we may resolve this So, as ^o *Ribera* from Saint *Hierom*, doth that [so] or [thus] in the Prophet, *Amos* 4. 12. Therefore thus will I do unto thee, O *Israel*; Thus? How? or in what manner? R. *Non nominat mala, ut omnia timeant*; Hee names no one particular evill, that so they might stand in aw, and be afrajd of every evill of punishment: ^p *Suetonius* telleth us, that it was the very policy of *Julius Caesar*, never to foreacquaint his Souldiers of any set time of removall, or onfet; *Scilicet, ut paratum, & intentum, momentis omnibus, quo velle, subito educeret*; That he ever have him, in readinesse, for the suddaineft march: nor was his way of animation and encouragement, by extenuating or denying the danger of the Enemy; but he deemed it fitter to raise up thoughts of valour, by an aggravation of the contrary forces; and (as the story shews us) did not seldome this way Hyperbolically Rhetoricate; Know you can apply: But, whether that be intended in this text, I will not peremptorily say: But certainly, my deare Brethren, its a most usefull meditation, and very availleable to prevent obstinate security in dangerous times; to consider the variety of Plagues, that the Lord hath up in store for the children of disobedience; to which end, I thinke it is, that the Lord is pleased to set before our eyes so large a Catalogue of Curses, *Deut.* 28.

Give me leave a little to enlarge upon this subject, I shall ground my enlargement on that of the Stoique ^q *Epictetus*, *ἡγοῦμαι τὴν ἀπορίαν, φαίη ἡ, ὅτι τὰ ἀεὶ ἴσμεν, ἀλλὰ μὲν τῶν ἀεὶ ἴσμεν δόγματα: that*
is

is (as I interpret it) according to diversity of apprehension of good, or evill, so are mens mindes diversly affected: and there are evils grievous to some, that seem good to others: for example, tell a valiant Souldier of Warre approaching, you speake to his heart, for then he thrives; But tell a crazy Citizen of the fury of War, of the roaring of Cannons, of the 'ratling of Chariots, of garments rowled in blood, and such like hideous disasters of battells; you pierce him at the heart, and give him ^c mourning for the oyle of gladnesse: To speak of famine to a rich Churle, that keeps ^a in his Corne, till the people curse him; you cheare his very soule, and his joy is greater than the ^{*} joy in harvest; but let the poore people feare dearth, or but heare of it, in the causes, their very hearts even ^a melt within them: Bring an earth-worm tidings of a spirituall ^r famine, of hearing the word of God; or of the losse, at the least, hazard of the purity of Religion; loe / such a ^a swine doth but trample upon a pearl, and as *Gallio*, *Act*. 18. 17. he careth for none of these things; but deale with one, that hath ^a tasted how gracious the Lord is in his word; which is the ^b power of God unto salvation, to a true believer, who labors to expresse the ^c power of godlines in his actions; he is affected as the good wife of *Rhinea*, when the Arke was taken; and cryeth out in the very bitterness of his ^d soule, *Ichabad*, where is the Glory? when the Ark is taken: surely the glory is departed from any land, when the Gospell, (the Testimony of Gods presence and favour,) is like the Ephesian ^e Candlestick, removed thence.

Besides, there are some judgements of God, which naturally are dreadfull, and yet have been executed upon some for ensamples; as, why thinke we not upon that of *Sodome*, when ^f fire and brimstone were
yoated

^a *Nab*. 3. 2.

^c *Isa* 9 5.

^c *Isa*. 61. 3.

^a *Pro*. 11. 16.

^a *Isa*. 9. 3.

^a *Josh*. 7 5.

^r *Amos* 8. 11.

^a *Matth*. 7. 6.

^a *1 Pet*. 2. 3.

^b *Rom*. 1. 16.

^c *2 Tim*. 3. 5.

^d *1 Sam*. 4. 21.

^e *Rev*. 2. 5.

^f *Gen*. 19.

¹ Num. 16.

¹ Num. 21. 6. &

¹ Cor. 10. 9.

² Sam. 13. 9.

¹ 2 King. 9. 36.

¹ 2 King. 6. 29.

¹ Josephus.

¹ Jud. 7. 21.

¹ *Suoque Marte
ruunt subiti, per
mutua vulnera,
fratres. Ovid.*

¹ Job. 4. 5.

¹ Job. 10. 17.

¹ 9. 35. & Isa.

¹ 6. 10. & Ro. 4. 5.

¹ 1 Tim. 4. 2.

¹ Ephes. 4. 19.

¹ Rom. 4. 28.

¹ 1 Job. 5. 19.

yoated down in full showers from Heaven, to consume the bestiall inhabitants? Why not likewise, upon that vengeance of God upon *Corah, Dathan* and *Abiram*; whom for their ungracious mutiny, and envy at the sonnes of *Levy*, the earth opening & swallowed up quick, and (as unaccustomed morsells) devoured alive? Why not of *Israel*, destroyed of ¹serpents? on *Abshlom*, taken off in the very ¹act of his sin, in the heat of treason and Parricide, against a King, and a Father? Why not of *Jezabel*, that frontlesse brazen faced Krumper, whose abused body and members were entombed in the bowels of Dogs? Why not of *Samaria* and *Hierusalem*, where Parents were urged in distresse to ¹boyle and ¹seed upon their own issue? Why not of *Midianites*, whom feare and suddaine frightfulnes occasioned to make ¹each others bowels the sheaths of their mutuall swords, and as the brood of ¹*Cadmus*, to destroy each other? I might be almost infinite, this way: What? saith the zealous Apostle, ¹1 Cor. 10. 22. Doe we provoke the Lord to jealousy? are we stronger then he? Thus let us think that if Famine, or Sword, or Pestilence, or the noysome Beast, (those foure sore judgements of his, *Ezek.* 14. 21.) have consumed some of us; yet is not the storehouse of Gods vengeance exhausted: loe! changes and armies of sorrow, as *Job* calls them; the Lord hath still layd up in his treasury of wrath; and what know we, which may befall us? Moreover, we must take notice, that Gods judgements are not all of one kind: there are invisible Plagues as well as those which light outwardly upon the Body, Goods, or Name; What think you of, hardnes of heart, horror, & stupefaction of Conscience, blindnes of minde, greedines in committing sinne, yet stupid stockishnes and remorslesse under the guilt of it; a ¹permission to run on in a course of enormity; to ¹lye down in that wicked

wicked one, under the very power & vassallage of the Devill; and all this without any sense of a God to judge them, of any Conscience to accuse them, of any Hell to engulfe them, or damned Spirits to torment them, to all eternity; when the Lord, as we read, *Deut.* 29.4. hath not (all this time in this rufull plight) given them an heart to perceive, nor eyes to see, nor ears to heare, and hearing to lay to heart the dreadfull & vialls of wrath, and direfull indignation, threatned to be powred out upon such obstinate ^a Children of disobedience. And surely of all judgements, these spirituall ones are the heaviest, and most to be trembled at; and the persons upon whom we see them executed, have (of all others) upon them, the most expresse Characters (for the present, & *quoad nos*) of castawaies, and ^a sonnes of wrath; and methinks the powers of our very Soules cannot but be shaken (as *Belsazzars* ^b joynts once trembled, and smote together at the sight of the handwriting upon the wall) at the meditation.

In short, for the wicked, this is that, which the Lord threatens; that which he [^cfeares] shall surely come upon him; yea if there be any evill, that he feareth more than other, that let him expect to seife upon him; for so God threatens him, *Pro.* 10. 24. And for the rest of us all, we have all cause to feare like judgements for like sinnes, and inpenitence. If we be ^d Idolaters, Adulterers, Murmurers, ^e unthankfull, unholy, disobedient, &c. How can we escape the same wrath with others, living under the dominion of the same unrighteousnes? sith the Lord hath protested, to make them share in like punishments, who resemble in like sinning. Generally, let this be our wisdom, to forecast our possibilities; and to foresee our penalties pregnant in their causes, our sinfull security; and let us all think, if one judgement

F

sinne

^a 2 Tim. 2. 26.

^f Rev. 16. 1.

^g Ephes. 2. 2.

^a Soli filii irae i-
ram non senti-
unt, sed letan-
tur, & exultant
in rebus pesti-
mis. S. Barn;
^b Dan. 5. 6.
^c Prov. 10. 24.

^d 1 Cor. 10. 7 & c.
^e 2 Tim. 3. 2.

Deborahs Prayer

(smite us not, another may; if no particular, yet all may betide us: for loe! saith God to *Israel*, [Thus] will I doe unto thee; I name no one particular judgement, that thou mayest feare every judgement. And here *Deborah* in the text, praying for the overthrow of Gods Enemies, makes no mention of any particular way to have them perish in; but only saith, at large and in the Generall; *Sic pereant*, [So] let all thine Enemies perish, O Lord.

But notwithstanding this usefull meditation; If yet we referre to this particular story, (as indeed for an apt exposition, we cannot but doe) then the manner of *Sisera's* overthrow will best interpret *Deborah's* meaning.

1. Then, So that is, by weak means; For we read, *Judg. 4. 9.* that the honour of *Sisera's* ruine was not to be cast upon *Barak*, though happily a valiant man, but the Lord, saith the Text, shall sell *Sisera* into the hand of a woman; For *Jael* the wife of *Heber*, by a speciall instinct from God; (much like unto that instinct which moved *Phineas*, to destroy *Zimri* and *Cochi*) she was the instrument of *Sisera's* destruction; so was there a mighty deliverance wrought by *Hester*, a woman, from *Hamans* intended cruelty upon the people of God; and by *Judith*, from *Holofernes*: And if I may take liberty to weave a wollen thread or two of secular story, among the white-silk threads of divine; I could acquaint you, that in the most famous battels of the world, women have been renowned: in that warre of *Xerxes* against the Grecians, the Persian Men fled shamefully and were slaine, when as *Artemisia*, the Queen, stood it out, with valour; whence was the Proverbe of that time; The men were in that battell women, and the women, men; And did not *Zenobia* shew by farre more prowesse in defending the Romane Empire, than *Galienus*? and how many of
that

[Num. 25. 7, 8.]

that sexe, as *Blondina* and others, proved eximious martyrs in the primitive times? What should I mention our own home-*Deborah Q. Elizabeth* of famous memory? in whom besides her sex, there was nothing womanlike, or weake: as if (what Philosophy saith) the soules of these noble Creatures had followed the temperament of their bodies; which consist of a frame of * rarer roomes, of a more exact composition, than mans doth; and (if place be any priviledge) we shall finde theirs built in Paradise, when mans was made out of it: But yet the Scripture hath made her, if not inferiour, yet subordinate to man; and styled her, *The weaker Vessell*; and therefore is the destruction of *Sisera* by a woman, here noted as an occasion to magnifie Gods greater glory, in the weake means of *Sisera's* overthrow; sutable unto that of Saint *Paul*, 1 *Cor.* 1. 27. God hath chosen the weak things of the world, to confound the things which are mighty; Note the comparison and admire the deliverance; *Sisera*, a dreadfull Warriour; *Jael*, a feeble woman; *Sisera*, with 900. Charlots of yron, *Jael*, with a nayle onely, and a workmans hammer, *Jud.* 5. 26. Yet at the feet of so impotent a female, he bowed, even *Sisera* (that great terrour of *Israel*) fell, he lay down, at her feet he bowed, he fell, where he bowed, there he fell down dead: O drop down righteousness yee heavens, and let the earth be astonished at this! And (O my God) how easily can the Lord Christ, (as *Simpson* with the jaw-bone of an Asse slew heaps upon heaps, even a thousand Philistins at a clap) with the very spirit of his mouth, and with the breath of his nostrils (so easily, so with no labour) consume the very man of sinne himselfe, and dung his Vineyard with the dead carkasse of that wilde Bore of the forest, Antichrist himselfe! God can as easily blast an Oake, as trample a mushrome.

* Vide Pet. Martyr. epist. ad Eliz. Reg. Ang. lib. 2. p. 1124.

* F. Raf.

1 Pet. 3. 7.

1 Isa 45. 8.

1 Jud. 15. 16.

1 2 Theff. 2. 8.

* Psal. 80. 13.



^a Eph. 6. 11, & c.

^o Psal. 7. 5.

^p Est. 7. 10.

2. So, that is, by flight, *Judg. 4. 17.* most shamefully and with dishonor; In all Gods^a armory, there is no armour for the backe; but see here this daring Champion betakes him to his heels and flies; yea, all his mighty hoste seem to have been called thither, only to be overthrown; for not a stroke was given, that we can discover of his side; Thus therefore for proud *Sisera* to be cow'd out, and dastardly to turne his back upon the weake army of the *Israelites*; So, to perish, was to lay his^o honour in the dust.

3. So, to wit, by a nayle, and by an ordinary workmans hammer; Note here the law of Retaliation from the Lord; He who had so much vaunted of his yron Chariots, is now slaine by one nayle of yron; thus, *Judg. 1. 7.* *Adonibezak* is payd home, as it were, in his own Coyn, and met with in the very same kind, even in his Thumbs and Toes, which were cut off, as he had done before to threescore and ten Kings: which observation forced him, to confesse Gods justice upon him, *As I have done, saith he, So God hath requited me:* So the Wiseman, *Wisd. 11. 16.* Wherewithall a man sinneth, by the same also shall he be punished: I could cloy you with examples; *Appion* scoffing at Religion, and chiefly at circumcision, had an Ulcer the same time and place, as *Josephus* reporteth: the story of *Haman* trussed up to his own gallows is known: *Abimelech*, who slew seventy of his Brethren upon a stone, *Jud. 9. 5.* hath his brain-pan broken by the piece of a millstone, ver. 53. Because rebellious *Saul* [cast away] the word of the Lord, therefore, the Lord [cast him away] from being King, *1 Sam. 15. 23.* As *Agag* his sword made women childelesse, so shall his mother be childeles among other Women, *1 Sam. 15. 33.* *Abner* having slaine *Asael* under the fifth rib, *2 Sam. 2. 23.* was himselfe likewise smitten under the fifth rib, by *Joab* and slaine, *2 Sam. 3. 27.* The Jewes, who sold
Christ

Christ Jesus for thirty pices of silver, (a goodly price) had afterwards thirty of their own heads sold for one piece of silver; as ¹ *Hegippus* acquaints us: *Et delator habet, quod dabit, exilium*, saith ² *Martial*; In short, See *Psal.* 14. 21, 22, 23. They gather themselves together, saith *David*; against the soule of the Righteous and condemn the Innocent blood, but God, (the rock of our refuge) shall bring upon them their own iniquity, and shall cut them off in their own wickednesse; yea, the Lord our God shall cut them off; Thus the Jewish Rabbins had a conceit, that therefore King *David*, in his old age, failed of warmth from his own cloaths; because he had formerly cut off the lap of ³ *Sauls* garment, being the Lords Anointed: Thus, as one observes, the Lord *Hastings* was beheaded at *London*, that very selfe same day twelvemonth, yea, the same houre; and if curiosity may go farther, the same minute, wherein he had conspired the death of the Queens Children at *Pomfret* Castle: Why waste I breath in this endlesse course of examples? we find, that divers of the greatest account, of ⁴ this dayes conspiracy in the County of Warwick (whither they fled for shelter) were as ⁵ *Florus* writeth of the old *Fidenates*, *cremati (suo) igne*, maymed and scorched in their faces, hands, sides, and other parts by Gunpowder; the same instrument of death, that they had prepared for the Head, and for the whole representative Body of this Kingdome: even as *Sisera*, in this story we now treat of, was met with in a part of that yron, in the strength of which he had so much vaunted himselfe. *Neque enim lex iustion nulla est, Quam necis artifices arte perire sua.*

Lastly, So; that is, whilst he was fast asleep *Jn.* 4. 21. even in the height of his most reposed rest, and security; for even in the very midst of tumult, & the very jaws of death, this carnall heathen found a time to sleep;

⁶ *Zech.* 11. 13.

⁷ *Iuste postea 30. capita suorum viderunt. vendi uno denario ad illudendum. Hegippus, de excidio Jerusale.* p. 680.

⁸ *Martial.* l. 1.

Ep. 4.

⁹ *1 King.* 11.

¹⁰ *1 Sam.* 24. 4.

¹¹ *Br.* *Carleton* relation of the deliverances of England.

¹² *Florus*, *hist.* l. 1.

Gen. 19. 11.

Quem Deus perdere vult, stultum facit; whom God intendeth to destroy, he first insinuates; when *Sodom* was to be destroyed, the men of the City were (some of them) smitten with blindness, so that they could not foresee their own now most imminent ruine; compare *Judg. 18. 27.* And (not to be tedious) the infernall traitors of this day, as *Dr. Carleton* relates it, were securely sitting and warming themselves by a fire; (even as wicked *Jehoiakim, Jer. 36. 22.* when the very threatenings of the Law of God were against him, late before the fire, without feare) when a sparkle of that same fire flew out, and lighting upon some two pound waight of powder that lay nigh them, miserably deformed and spoiled them, near the place of their surprizall.

And it is a most irrevocable truth, my beloved Christians, that the Lord never suffereth his Enemies to go ²unrevenged one way, or by some means, or other; sometimes he takes them off in the very beginning of their lewd projects, and crusheth the Cockatrice in the Egge; sometimes in the very ²act, as *Abjalom, Belshazzar, Herod*; sometimes the punishment, as thunder doth lightening, followeth instantly upon the very heels of their sinne; as upon ^b*Ananias* and *Sapphira*; and sometimes, not till a long time after; as upon that old Judge, who was with his age, waxen old also in wickednesse; which was at last brought to light, *Jer. 52.* of the History of *Susanna*; see to the same purpose, ^c*Matth. 23. 35.* ^d*ῥάδιον [αἰ] λαοβήτριον καὶ ὄϊον*, saith ^d*Plato*; In summe, cannot God blast the corn in the blade, in the harvest, in the Barn, in the very monthes of the wicked? But if they bee treasonable attempts against the Lords Anoynted; if ^e*Abolom*, ^f*Achitophel*, (who proved their own executioners) ^g*Zimri*, the ^bservants of *Anmon*, and the rest of the same rabble; if any of these prospered, then may

^a *Hoc tene, nec crimen quamquam in pectore gestare, qui non idem Nemus in terga. Lipsius, l. 2. c. 13. de Constant.*

^a *In Scelero sceleris supplicium est, & coetanea sceleris poena, &c. vid. Duplessis, c. 22. de veris relig. Christi. p. 198 &c. vol. 8.*

^b *Act. 5. 5. 10.*

^c *Luk. 11. 50.*

^d *Plato de repub.*

^e *2 Sam. 18. 9.*

^f *2 Sam. 17. 23.*

^g *2 Kin. 9. 21.*

^b *2 Chron. 35. 25.*

may a like Traytor hope for immunity from vengeance; yea, what ¹*Sueton* reporteth of such as itab'd King *Julius Cesar*, is generally true of all such; *Nemoquam [suu] morte defunctus est*, No one of them died a naturall death, or went down to his grave in Peace: And the reason, why a [seven-fold] vengeance was threatned more upon him, that should kill *Cain*, then was upon *Cain* himselfe, though a bloody Fratricide; is given by some to be this, viz. because *Cain* was a Prince, and being eldest Sonne to *Adam*, was Heire apparent to the Crown of the whol world: Our owne itories and experience may convince us herein, How tender the Lord is of Royall dignity; how much he thinketh his own Majestie interested, in the injuries attempted, or done to his Vice-gerents and such as carry semblance of his authority upon earth; the vengeance have been, sundry of them, fearefull even to astonishment; Wherefore, Gods charge is so peremptory, *Psal. 105. 15.* Touch not mine anoynted, that is, *Tacim qualitativo*, with the least intention of annoyance; and as *David* said to *Abishai*, who would have smitten *Saul* (a wicked King) *1 Sam. 26. 9.* Destroy him not; for, who can stretch forth his hand against the Lords Anoynted, and be guiltlesse? I say, as Saint *P Ambrose*, when he closeth the story of *Abab* and *Jezabels* fearefull end: *Fuge ergo Dives hujusmodi exitum; sed fugies hujusmodi exitum, si fugeris hujusmodi flagitium*; Let all men tremble at the fearefull ends of wicked men, chiefly of traytors, for the brand of the King of Kings is set upon such; but such ends yee shall avoyd, if yee carefully fly from such like abominations.

Now to summe up the whol of this particular: [So] let all thine Enemies perish, that is, in the height of their vain-glorious ostentation, by [weake] means; [So] that is, in so shamefull a sort, as dastards [flying] before

¹*Sueton. lib. 1. sect. 89.*

¹*1 King. 2. 6. 9.*
¹*Gen. 4. 15.*

¹*Psal. 105. 15.*

¹*Zech. 2. 8.*

¹*Hos. 13. 11.*

¹*S. Ambros. de Nabuth Jeru- elit. cap. 11.*

fore their pursuers: So, in being entrapped in their [own] snares and nets; and lastly, so, in the midst of their deadly security; when they are as insensible of ruine, as of sinne: Even [sa,] saith good Deborah here; So let all thine Enemies perish, O Lord.

And thus have I gone over all the particulars of this my first generall; and with them, I perceive, I have filled up the houre: But because, as St. Austin said of the feast of Pentecost, *Gaudet [produci] bee solemnitas*; This solemnity would bee extended, and (as the silkworm stretcheth forth her selfe, before she spins her finest threads) be drawn-out to a length: I could even wish, with Joshua, that the Sunne would stand still awhile; that we might the longer rejoyce in this our glad some festivall; which so much angreth our Romish Profelytes, and maketh them (because we will never have done with this day) to gnash their teeth upon us, with meagre envy: This, *This is the day, that the Lord hath made; let us rejoyce and bee glad therein.*

And that we may the better doe it; give me now leave, as Elisha sometimes did upon the Shunamites dead sonne, to stretch my Application upon each member of this Text; I may, perhaps, raise up your attentions to some new life and vigour; and shew you, that this Scripture is as fit, and consonant to this daies occasion and solemnity; as was to Caesar's coine the image of Caesar; Whether we consider the Enemies from whom; or the manner how, or the author of whom this our great deliverance came.

And, as I remember, Saint Gregory Nanzanzen prologues his first Steluteutique against Julian the Apostate; so will I, it is my ensuing speech; αἰσίου ταῦτα, καὶ ταῖς ἰδίαις, ἐκτίθεσθαι πάντας οἱ ματαιώμενοι τῇ δικαιοσύνῃ, — καὶ ἡλικία πᾶσα, ἵνα τοῦ νόου ἵνα, καὶ ἵνα γινώσκῃ, &c. Let all the Nations of the earth give

¹ Josh. 10. 12.

¹ Psal. 112. 10.

¹ Psal. 118. 24.

Use.

¹ 2 King. 4. 34.

¹ Math. 22. 20.

give eare; let all ages both this present, and that to come, listen, yea remember, if not this speech, yet the hints of a seasonable discourse.

For the first, the quality of our Enemies, the Papists, we cannot better see them, then in the fashions of those Heretiques, the *Antitales* of old; who held it Piety, to contradict the Laws of their Maker; and in stead of them, to introduce the sottish fopperies of their own phrenzies: And if you are desirous to see a map of them drawn up ready to your hands; you may see it, in that [*Serious dissuasive from Popery; and, in the old Religion,*] which are extant among the precious Volumes of a glorious Light and Champion of our Church, our Reverend Diocesan; (a Prelate of immortal memory; whom for his mortall opposition unto all Popish, rotten Doctrines, and Antichristian Superstitions; and for whose peerlesse devotion and sanctity, posterity shall admire with Honour: as now, I know, our neighbour Churches doe, for one of the most accomplished Divines that ever great Britaine yeilded.)

But, to shew the quality of the Antichrist, our fatal Enemy of *Rome*, (for he that is not [with] us, is [*against] us, saith our Saviour) I will represent the whole before you, under these two Heads.

I. *Doctrines.*

II. *Manners.*

Upon which two, as the Heavens upon two Poles, all that can be said of that fallen Church doth move; In the unfolding of both which, it may appeare perchance, what friends this Golden Pulpit (that I may take off the aspersion that is cast upon it, as I have been told of late, as being willing to burn some Incense and sweet odors, after an ill sent) hath afforded unto Popery, unto accursed, most damnable Popery.

For the latter of these, their manners; I cannot

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better

St. Hall.

* *Math. 23, 30.*
Non ad hanc, non
Aspidot, sed
Anti' christos:
an opposite to
Christ, as if his
opposing should
be not so much
to his nature or
person, as to his
mission and
Function. D. Sel
p. 118 on
St. Matt.

Gen. 19. 11.

^a Hoc tene, nec crimen quam in pectore gestare, qui non idem Nemus in tergo. Lipsius, l. 2. c. 13. de Constant.

^b In Scelera sceleris supplicium est, & coetanea sceleris poena, &c. vid. Duplessis, c. 12. de veris relig. Christi. p. 198 &c. vol. 8.

^c Act. 5. 5, 10.

^d Luk. 11. 50.

^e Plato de republ.

^f 2 Sam. 18. 9.

^g 2 Sam. 17. 23.

^h 2 Kin. 9. 31.

ⁱ 2 Chron. 35. 25.

Quem Deus perdere vult, stultum facit; whom God intendeth to destroy, he first insinuates; when Sodom was to be destroyed, the men of the City were (some of them) smitten with blindness, so that they could not foresee their own now most imminent ruine; compare *Judg. 18. 27.* And (not to be tedious) the infernall traytors of this day, as Dr. *Carleton* relates it, were securely sitting and warming themselves by a fire; (even as wicked *Jehoiakim*, *Jer. 36. 22.* when the very threatenings of the Law of God were against him, late before the fire, without fear.) when a sparkle of that same fire flew out, and lighting upon some two pound weight of powder that lay nigh them, miserably deformed and spoiled them, near the place of their surprizall.

And it is a most irrevocable truth, my beloved Christians, that the Lord never suffereth his Enemies to go ^aunrevenged one way, or by some means, or other; sometimes he takes them off in the very beginning of their lewd projects, and crusheth the Cockatrice in the Egge; sometimes in the very ^aact, as *Abshalom*, *Belshazzar*, *Herod*; sometimes the punishment, as thunder doth lightning, followeth instantly upon the very heels of their sinne; as upon ^b*Ananias* and *Sapphira*; and sometimes, not till a long time after; as upon that old Judge, who was with his age, waxen old also in wickednesse; which was at last brought to light, *1 Pet. 52.* of the History of *Susanna*; see to the same purpose, ^c*Matth. 23. 35.* & *παῖδες [αἱ] λαοβήτων καὶ ὄντα*, saith ^d*Plato*; In summe, cannot God blast the corn in the blade, in the harvest, in the Barn, in the very monthes of the wicked? But if they bee treasonable attempts against the Lords Anointed; if ^e*Abshalom*, ^f*Achistophel*, (who proved their own executioners) ^g*Zimri*, the ^hservants of *Ammon*, and the rest of the same rabble; if any of these prospered, then may

may a like Traytor hope for immunity from vengeance; yea, what ⁱ *Sutton* reporteth of such as itab's King *Julius Cesar*, is generally true of all such; *Nemoquam* [*suā*] *morte defunctus est*, No one of them died a naturall death, or went down to his grave in Peace: And the reason, why a [*leven-fold*] vengeance was threatned more upon him, that should kill *Cain*, then was upon *Cain* him selfe, though a bloody Fratricide; is given by some to be this, *viz.* because *Cain* was a Prince, and being eldest Sonne to *Adam*, was Heire apparent to the Crown of the whol world: Our owne stories and experience may convince us herein, How tender the Lord is of Royall dignity; how much he thinketh his own Majestie interested, in the injuries attempted, or done to his Vicegerents and such as carry semblance of his authority upon earth; the vengeance have been, sundry of them, fearefull even to astonishment; Wherefore, Gods charge is so peremptory, *Psal.* 105. 15. Touch not mine anoynted, that is, *Tactum qualitative*, with the least intention of annoyance; and as *David* said to *Abishai*, who would have smitten *Saul* (a wicked King) *1 Sam.* 26. 9. Destroy him not; for, who can stretch forth his hand against the Lords Anoynted, and be guiltless? I say, as Saint *Ambrose*, when he closeth the story of *Abab* and *Jezabels* fearefull end: *Fuge ergo Dives hujusmodi exitum; sed fugies hujusmodi exitum, si fugeris hujusmodi flagitium*; Let all men tremble at the fearefull ends of wicked men, chiefly of traytors, for the brand of the King of Kings is set upon such; but such ends yee shall avoyd, if yee carefully fly from such like abominations.

Now to summe up the whol of this particular: [*So*] let all thine Enemies perish, that is, in the height of their vain-glorious ostentation, by [*weake*] means; [*So*] that is, in so shamefull a sort, as dastards [*flying*] before

ⁱ *Sutton lib.* 1.
sec. 7. 89.

ⁱ *1 King.* 2. 6. 9.
ⁱ *Gen.* 4. 11.

ⁱ *Psal.* 105. 15.

ⁱ *Zech.* 2. 8.

ⁱ *Hos.* 13. 11.

ⁱ *S. Ambros. de*
Naboth Jezabelis
clit. cap. 11.

fore their pursuers: So, in being entrapped in their [own] snares and nets; and lastly, so, in the midst of their deadly security; when they are as insensible of ruine, as of sinne: Even [so,] saith good *Deborah* here; So let all thine Enemies perish, O Lord.

And thus have I gone over all the particulars of this my first generall; and with them, I perceive, I have filled up the houre: But because, as *St. Austin* said of the feast of Pentecost, *Gaudet [produci] bee solemnitas*; This solemnity would bee extended, and (as the silkworm stretcheth forth her selfe, before she spins her finest threads) be drawn-out to a length: I could even wish, with *Josua*, that the Sunne would stand still awhile; that we might the longer rejoyce in this our glad some festivall; which so much angreth our Romish Profelytes, and maketh them (because we will never have done with this day) to gnash their teeth upon us, with meagre envy: This, *This is the day, that the Lord hath made; let us rejoyce and bee glad therein.*

And that we may the better doe it; give me now leave, as *Elisba* sometimes did upon the *Sbunamites* dead sonne, to stretch my Application upon each member of this Text; I may, perhaps, raise up your attentions to some new life and vigour; and shew you, that this Scripture is as fit, and consonant to this daies occasion and solemnity; as was to *Cæsars* coine the image of *Cæsar*; Whether we consider the Enemies from whom; or the manner how, or the author of whom this our great deliverance came.

And, as I remember, *Saint Gregory Nanzianzen* prologues his first Steluteutique against *Julian* the Apostate; so will I, it is my eniuing speech; ἀκούετε ταῦτα, πᾶσι τὰ ἔθνη, ἐννοήσατε πάντες οἱ κατωκύντες τὴν οἰκουμένην, --- καὶ ἡλικία πάντα, ὅσοι τε νῦν ἔστε, καὶ ὅσοι γενήσεσθε, &c. Let all the Nations of the earth give

¹ *Josb.* 10. 12.

¹ *Psal.* 112. 10.

¹ *Psal.* 118. 24.

Use.

¹ *2 King.* 4. 34.

^u *Matth.* 22. 20.

* Isa. 1. 6.

* *Vix ullum peccatum, (sola hæres excepta) cogitari potest, quo illa sedes turpiter maculata non fuerit, maxime ab anno 800. &c. Stapleton. relect. controu. 1. 9. 3. Art. 3.*

* *Vid. Platin. in vitis Rom. pont.*

* *Ep. Davenant. quest. 41. p. 185. Edit. 1634. Cantabr.*

Ecclesia Romana ex quo semel erravit, cogitur æternum in suis erroribus perseverare, &c.

* *Sleidan. Comment. 1. 1. p. 7.*

* *Salvian 1. 7. de Gubern. Dei.*

* *Nicholas de Clemangis, de corrupto ecclesia statu.*

* *D. Reynolds, p. 601. in Preface to sixe conclus. against*

Hart. out of P. Latim, Omph. Sabellie. Guiciardini. Theoderic. à Niem. Abbas Vrsperg. &c. Bapt. Mawman. &c. log. 9. 5. See a Catalog. of her corruptions, in conclus. 5. p. 662, 663. D. Raynold. ibid.

better parallel, than with those Blaines and Botches, that, *Exod. 9. 10.* blistered both man and beast in Ægypt, in the dayes of *Moses*; yea, as the * Prophet speaks, from the sole of the foot, even unto the head, there is no soundnes in it, but wounds and bruises, and putrifying sores: By *Stapletons* own confession, (the Devill sometimes confesseth Christ, and speaketh truth) there can scarcely * any sinne be thought upon, (onely Heresie excepted) which that Sea of *Rome* hath not been spotted with; chiefly, since the yeare, 800. Nor need they, I wis, except Heresie; for *Biel* and *Almaine* confesse the Popes to have been foully plunged in it: witnesse those prodigies, who denyed the immortality of the soule, professed Necromancy, &c. [thirty] errours acknowledged by *Onuphrius* their own Chronologer; and indeed, saith a Reverend * Bishop of our own Church; *Rome* hath deservedly rewed this punishment of all her errours; (sith she hath boasted her selfe of an impossibility of them, to consist with her) that since first she did erre, she is permitted justly to persevere in damnable errours: In summe, If such odious Doctrines (whereof anon) have been delivered by her, when she saith, she cannot erre; Good God! what would she doe, if she could erre. To be short; * *Sleidan* hath Epitomized the whole thus; *Omnium locorum totius orbis terrarum fœdissima sentina, & in exhausta quadam colluvies*; It's indeed, the very sink and drain of all impurity; which * *Salvian* and * *Nicholas de Clemangis* have copiously exemplified; yea, her own stories, Acts and Monuments doe convince her to be a * nurse of warres, a parent of unfaithfulnes, a spoyle of the brethren, a worshipper of Idols, a seat of covetousnes, a Lady of

pride,

pride, a cherisher and inflamer of Lusts, of outrages, of abominations, whose old [fame] continueth, but whose [goodnes] is gone; Hence that Distich of the Traveller,

*Roma vale, vidi; satis est vidisse; revertar,
Cum leno, aut meretrix, scurra, cymedum ero.*

And is it not now meet, think you, that we should be whistled back to the lure of that stews and strumpet? which thus pretendeth to be the Physician, to cure the Church, when as indeed, she is the very disease of it? yea rather, my deare brethren, Come out from among them, and be yee separate, saith the Lord, 2 Cor. 6. 7. believe it, there may be lesse danger in a Pest-house, than in such familiarity: therefore Saint^d Job. is also importunate from a voyce heard from Heaven; Come out of her my people, that yee be not partaker of Babylons sins, that so ye receive not of her Plagues: We are sure, St. Peter himselfe, (whose infallibility, chiefly seated in the [Chaire] of Pestilence, his pretended successour at Rome, doth so much crack of) persuaded unto another Practise, 1 Pet. 1. 15, 16. Be yee [Holy] in all manner of Conversation: The truth is, He resembles Peter in nothing, but in the denyall of his Master; I should cloy you with a larger mention of their reaking obscenities.

Come we next to Doctrine; and here I am in so over-grown a garden of weeds; that it is hard to crop almost one flower, which resents not raskie; But, that I may abridge the larger Volumes, under a few heads, I will make the principall of them. (with which they have too-long infested the Church of God) run, in some sort, parallel; with the chief of those passages and judgements, which the Lord, of old, shewed before, and inflicted upon Pharaoh in Ægypt; And indeed, I think them herein, better capable of a parallel, then (under favour) some others,

* Rev. 18. 4.

* Matt. 26. 70.

happily other waies; namely, with the (though too-much to be lamented) blemishes of our own Church; I professe, I am not of a disposition, delighting to lay open the shame of my dear Parent; because I should then feare the ^f Curse of *Cham*; I know, such immodest deteckions are too apt to occasion the ^e derision and the scorn of Enemies: It is too true, (I acknowledge, and ^h blush in the relation) among the very sonnes of *Eli* the Priest, there might perhaps be found some foully degenerate sons of *Belia*; whose exorbitancies, reflexively, occasioned the very ^k Sacrifices to be abhorred by the Vulgar; among the Apostles themselves, there was a *Judas*, who was so wicked, that our Saviour styles him no other then a Devill, *Jo. 6. 70.* But there are also (and I hope & doubt not, the greater part) whose dross is more purged, and whose silver more ^{*} refined; Glorious Lamps blazing both in Life and Doctrine, to the honour and renown of this famous Church of *England*: One spark of a Diamond may be worth whole piles of Marble, and the beauty of such eximious Worthies, outvie the duskishnes of a few false lights; however, I should rather choose with that pious ⁱ *Constantine* to [scale] up the unhappy distempers of the Church, with a signet of silence, and to imitate the good Samaritan, in ^m binding up the soares of my Mother-Church, then to blazon her scars, (too much, alas! known already, to the bellowing, and unsanctified ⁿ *Shimeis* of accursed Antichrist) to her shame or obloquie; He I believe, who loves with *Schem*, to ^o cover up the uncomely nakednesse of his (chiefly) spirituall Parent, may not without hopes, expect his heavenly Fathers blessing; Though, on the other side, if there be found out any *Achans*, who have troubled our *Israel*, if they be convinced, let them be brought forth, and let every one cast a stone at them; that ^q glory may still dwell

^f Gen. 9. 25.

^e Psal. 79. 4.

^h [*Pudet*] *hæc
approbria nobis,
& dici potuisse,
& non potuisse
refelli.*

ⁱ 1 Sam. 2. 12.

^k Ver. 17. *ibid.*

^{*} Prov. 25. 4.

^l *Theodoret hist.
lib. 1. c. 11. & Su-
erat. lib. 1. c. 8.
& Carranza in
Concilii Niceni
apparatu.*

^m Luk. 10. 34.

ⁿ 2 Sam. 16. 5.

^o Gen. 9. 23.

^p Josh. 7. 25.

^q Psal. 85. 9.

dwel in our Land; But for the Lamps of the Tabernacle, that burn but [dimly,] the [Snuffers] of a seasonable Reformation, instead of [Extinguishers] shall suffice, *Exod.* 37. 23.

But I come to my Parallell; and here not to stand long upon the brick-kilns of *Aegypt*; to which I might compare the *Romish* Purgatory, (but that it is but meerly an *Ignis fatuus*) chiefly the Inquisition, (that cruell rack, not more of bodies then of Soules:) The first sign shewen before *Pharoah*, was the casting of *Aarons* Rod upon the ground, so that it became a Serpent, *Exod.* 7. 10. What was this Rod a Type of, but of that [true] wood of the Crosse of Christ? as *Macarius* acquaints us; which Crosse of Christ, whilest they teach to be adored and cringed unto, and worshipped, whether in Timber or otherwise, (and delude so many millions of soules with the narration of the saving virtue of the very splinters of it, sent abroad to their simple and abused Profelytes,) instead of informing them, how the Crosse of Christ should not in shadow, but in Truth, be taken up, by suffering affliction with Christ; What are these but Idolaters? direct Enemies, even Enemies of the true use of the Crosse of Christ? *Phil.* 3. 18. So as that, which to the poore deluded soules among them, should be as a [staffe] to support them; is like to that of *Aaron*, turned (by the Magicall enchantments of those *Romish*, Antichristian Impostors) into a [Serpent] to sting them even unto death.

Secondly, to the Lice and swarms of Flies, *Exod.* 8. 14. 24. what may better be resembled, then that corrupt Doctrine of *Wyls*, which they forge and speak in hypocrisie; bred out of the putride matter of their own intoxicated heads; putrifying (as the * Dead fly doth the boxe of sweet Oyntment) the clear and living Doctrine of Salvation? Thus, by what they

Concil. Trident. sess. 25. p. 214. vol. 8. & Catechism. ad Patet. sub Pio 5.

See B. Morton p. 85, 86. sect. 2. 3. c. 5. Grand. Impos. ex A. Grippa de vanit. scient.

Macarius, Homil 47. p. 523 αληθινόν ἐστὶν τὸ σταυρὸν, &c. Conser. Pet. Galatin. lib. 6. c. 15. De Arcanis Catholica verit. sanctus Macar.

ὁ σταυρὸς.

* *1 Tim.* 4. 2.

* *Eccles.* 10. 1.

^a Concil. Trid.

sess. 6. can. 25. 6.

^b Conc. trid. sess.

6. c. 16.

^c Bellar. & Rhe-

nius. ad Luc. 10.

35.

^d Conc. trid. sess.

2. c. 3. & sess.

25. p. 225.

^e Ibid. sess. 25. p.

225.

^f Rom. 3. 24. &

Art. 11. of our

Church.

^g v. d. v. d. Calv.

Instit. lib. 2. c. 5.

sect. 13. in fine.

Joh. 15. 5. &

art. 10. of our

Church.

^h Jer. 32. 40.

1 Cor. 1. 8. & art.

16. of our Church.

ⁱ 1 Tim. 6. 3. Tit.

2. 7. 8.

^j 1 sa. 12. 3.

^k Conc. trid. sess.

25. p. 225, 226,

227.

^l Kellison in sur-

vey of the new

Relig. lib. 1. ca. 1.

sect. 18. & l. 2. c.

5. sect. 6. lb.

^m Idem serm. ac si

familiaritatem

cum Diabolo ipso

inisset, dic. t. Serarius

Jes. tract. de Lutheri Magistro.

ⁿ Si Lutheri severem, & viro

[bono] quod salutem & hostes, (exactissimum approbandi genus) Deut. 32. E-

rasm. tom. 8. Ep. Albert. Card. Mogunt. pag. 401

^o Cocblaus, in vita Lutheri.

teach of natures power to move it selfe, (of it's selfe) to Heaven; what of ^a Free-will; of works ^a meritorious, of workes of Supererogation, and more than duty; what of ^a Invocation of Saints, ^b prayer for the dead, of finall Apostasie, and the rest of that Doctrine of Devils, crammed in together in their Trent Conventicle, and sealed up with an Anathema, in every Canon; They [Vermine-like] endeavour most nastily to pester the truth of ^c free Justification by Faith only; of natures ^d Nothingnes; of ^e Finall perseverance, (the main proppe of a Christian in temptation) and the rest of that ^f wholesome Doctrine of life; summed into the Articles of our own Church, (which we have all, or most, [protested] to maintain, lately) but chiefly, contained in the ^g wells themselves of salvation, the Holy Scriptures.

And by the Flyes, I may well resemble these tales, and Legends, and lyes, touching the vir ue of Beads, and Medals and ^b Reliques, and Roses, and Crossings, and *Agnus Dei*, and innumerable bawbles of like nature; together with other Trumpery and Trash, fitter for Children to sport with, in a winters night, than for me to mention in this grave assembly; What was that other than a base Lye, which ⁱ Kellison leaves under his scabbed pen, of Luther, (the ^k worthy, and stout instrument of the Church her Reformation) that the Devill was an *Incubus* to his Mother, or *Succubus* to his Father, and (as *Cocblaus* seconds him) died ^l suddenly, a violent and shamefull death? where he saith *Costerus* the Jesuite, If any Lutheran be saved, *Tum vel damnet ipse*, Then, (see his charity) let me be damned! O: the same bran is that of *Calvin*, that

he dyed, as *Antiochus* and *Herod*, (after he had first^m called upon the Devils) being eaten up ofⁿ worms: But as all the skill of the Magicians in *Aegypt*, *Exod.* 8. 18. failed in the [least] wonder, the Flies; so, in these grosse lyes, our Romanists have been made to yield, even by some of them, who (as *Bez.* and others) have survived to read, and smile at the relation of the manner of their own false Deaths.

I hasten; to the destroying of their [first-born,] *Exod.* 11. 5. may be justly resembled their desperate, and disconsolate Doctrine, concerning Infants, dying without Baptisme; the *opus operatum*, the work done whereof, if they partake not, they injoyne their Clerkes, as *Pbar.* *Job* did the Midwives of the Hebrew women, to destroy and damne them unto Hell; directly against the promise of God, made to the righteous [seed] in the Covenant, *Act.* 2. 39. But, chiefly, the infants of * Married Priests; whom they inforce, beyond their power, against the Laws of God, and nature, to * Vow perpetuall Continency and single life; allowing rather (in some cases) filthy Fornication, then Gods honourable ordinance of holy and undefiled Matrimony: Yea, if yet I may have leave, to winde up mine instrument a pegge higher; the first-born is, by Prerogative, *dignior in populo*, the more worthy and eminent above his Brethren; so *Lyra* expounds that Text, *Exod.* 4. 22. *Israel* is my sonne, even my First-born; And then we may hereto parallel their doctrine of the supremacy, whereby they make the Scepter to stoupe unto the Miter, and the King to bow unto the Pope; as, sometimes, the sheaves of *Iosephs* brethren bowed to the sheaves of *Ioseph*: Thus *Hildebrand* made the Diadem of the Emperour, to vaile to his Chrozier; and that of

^m *Balsacus*, in
vita *Calvini*.
ⁿ *Bellarmin.* lib. 4.
de Notis ecclesie
ca. 17.

^o *Magorum po-*
testas deficit in
[muscis] *S. Aug-*
ust. l. 3. c. 7. de
trin.

^p *Conc. trid. sess.*
7. Can. de Baptis.
& Bellarm. lib.
de Baptis. &c.

^q *Exod.* 1. 16.

^r Besides, *Nuda*
carentia non
damnat, sed con-
temptus.

* The pretended
inconve. see in
Hist. of trent.
Concil. p. 460.

* *concil. trid. sess.*

24. *Can. 9. & sess.*

25. c. 1. *de Papa*

Syrus primo

decretum est hoc

ut am. & per

vini, & tyranni-

dem, reclama-

tibus Episc. Ita-

lie, German.

Gall. ab Hilde-

brandino in sano

confirmatum,

Baron. an. 1074.

sed vide refut.

ab ep. Daven-

ant. quest. 42.

qua supra p.

197, 198.

¹ *Heb.* 13. 4. * The Pope called Antichrist, because contrary not onely Christo Domino, but also Christo Domini a Theff. 2. 4. He exalts himselfe above all that is [called] God, that is, all Magistracy.

*Platina in vit. i.
Alex. 3. p. 206.*

Frederik Barbarossa abused by that Beast, *Alexander* the third, is known; when (having first kissed his Toe) being trampled on by that impudent Antichrist, he had the words of the Psalme added; Thus will I tread upon the Basiliske and the Adder, *Psal. 91. 13. &c. vab Lucifer!*

*B. Mortongrand
Impos. c. 13. sect.
5. p. 258, 252.
& Arch. Wsher
lib. 9. sect. 1, 2. &
p. 255, 256 &c.
de success. ecclief.
Christ. & Dr.
Raynolds against
Hart c. 1. diris.
2. p. 17. 19 also,
Rogers, on Arti-
cle 37. of the Chu-
of England, p.
211. All taken
out out of *Bzoni-
us, in lib. qui in-
scribitur, Ro-
manus pontifex.**

*Panormit. de transf. prel. cap. quarto & Stapleton ep. Nunciat. ad Grego. 13. Ante
principal. doctrin. & ex multis aliis, à digniss. Mortono ibid. citatis, 31. D. Sclater,
on 2 Thess. c. 2. v. 4. p. 124. * Se non solum Deum, sed etiam solum se Deum esse dicit.
lib. 3. Bell. cap. 14 De Pont. Rom.*

I should great your ears too-much by rehearsing, on this occasion, the arrogant * titles, wherewith this Chough, or Daw of *Rome*, as with severall feathers, stoln from the Royall dignity of Monarchs, hath plumed himselfe; yea, in which he hath prided himselfe, even unto Blasphemy; Thus Pope *Innocent* the eight was styled, by his Parasites, in Royalty and Union, [Christ] above his fellows; an attribute proper unto Jesus Christ himselfe; *Heb. 1. 9.* And more yet; of the same Beast; He is called One, above all Principalities and powers, and whatsoever is named in this, or in the other world; plainly also proper to Christ, *Eph. 1. 21.* Pope *Gregory* the thirteenth (stop your ears) called power, might, or majesty of God upon earth; and again, Our Lord * God the Pope: We pretermitt many the like hideous blasphemies of that triple-crowned Lucifer.

To proceed to the judgement of Locusts *Exod. 10. 12.* or, as the Psalmitt saith, *Psal. 105. 34.* of Caterpillars [Innumerable,] I may parallel their innumerable orders of Monkes and Fryars, as *Augustans, Dominicans, Franciscans, Capuchins*, and of late, their *Nullani*, and the rest of the like rabble without number and without regard: But the Monster of all Monsters, is the prodigious brood of [Lucifer] a mongrell Gregation; For as it is noted of the Mule, (that ulcer

ulcer in nature) that out of the filthy commixture of the Stallion, and the fillee Asse, is generated that mongrell called the Mule; in like sort, out of the corruption of a Leprous Papist, and something worse (if worse may be) is brought forth this unlucky brood of the Jesuits, who after the guise of the *Papalists*, that put names (*ἡ ἀντιπαρῆ*) upon their Popes, directly crossing their natures; as if he be a snowy face, they style him *Boniface*; if a tyrant, *Clement*; on the other side, if meeker than ordinary, (which is very rare) they call him *Leo*, &c. Notoriously hypocrites, that will never seem as they are, nor be as they seem! So these carry in their names, [*Iesus*] a Saviour; but in their Hearts, like to the ² King of the Locusts, (whose resemblance they carry) *Abaddon*, and *Apollyon*: ² *Serapis* vainly will needs derive the name from the old Testament, *Num.* 26. 24. Jesuits quasi *Jashubits*; like as *Erasmus* found Fryars in St. Pauls time, *inter falsos fratres*, among the false Brethren: among much change of houses, they have two famous, for the accordance of their Names; one called the Bow, at *Nols*, the other, the Arrow, (*l. F'esbe*) in *France*: though this latter were more worthy of the name of a whole quiver, containing not fewer, then 800. shafts of all sizes: Their Apostate *Ferrier* played upon them in this Distich;

Arcum Nols dedit, dedit illū alma sagittarū

Gallia: quis funem, quem meruere, dabit?

Nols the bow, and *France* the shaft did bring;

But who shall help them to an hempen string.

Of their [cunning craftinesse] to deceive by their wicked equivocations, mentall reservations, &c. and their [creeping] into the houses and society of filly people, under the pretence of devotions, (as of old, the ^d Pharisees) swallowing up the Patrimonies of deluded weake ones; and because of their cunning,

H

there-

¹ *Apo.* 9. 11.

² Vide Episc. Andrews, p. 53, 54. in concion. Latin. in Psal 144. 10. inter opera post-huma.

³ *Serapis*, lib. 1.

c. 2. qu. 19. in Josb.

⁴ See B. Hall in his *Quod vadit?* lib. 15 & 19, 20, 21, 24. item eundem, deced. 5. epist. 1. & serm. styled Pharisaisme, & christianity, versus Finem, &c.

Du Maulin, de fence of King James, &c.

⁵ *Ephe.* 4. 14.

⁶ *2 Tim.* 3. 6.

⁷ *Matth.* 23. 14.

* *Facilior cautio est, ubi manifestior formido est. Plus metuendus est, & cavendus inimicus, cum latenter obrepit, cum per pacis imaginem fallens occultis accessibus serpit, unde & nomen serpentis accepit, &c.*
S. Cyprian. lib. de Unitat. eccles. sect. 1. 2.

¹ *Rev. 9. 7, 8.*
 * *Vide P. Martyr epist. Calvin. p. 1124 qua supra.*

² *2 Tim. 2. 17.*

³ *2 Pet. 2. 14.*

⁴ *Psal. 144. 8.*

⁵ *Exod. 20. 5.*

⁶ *1 Cor. 4. 16.*

* *Gen. 49. 5, 6, 7.*

* *Thom. 2a. 2a. qu. Art. 5. 6, &c. Sed nihil aliud est, quam Diabolicas insinuas.*

Beza, ad 1 Rom. ver. 17. refuted by Arch-B. Misher, c. 6. sect. 8. p. 150. de successione eccl. & by B. Daven. qu. 29 qua supra. & Catv. Inst. l. 3. c. 2. sect. 2, 3. ° Conc. Trid. sess. 22. c. 8. & Test. Rhem. Annot. p. 463. & Matth. 21. 6. The pretended inconveniency in hisl. of the Trent. Council. l. 5. p. 460. But contrary to S. Paul. 1 Cor. 14. 6. 9. 14. & Art. 24. of our Church.

therefore the more [^edangerous;] What page of the faithfull relatour of their practises, shews not? They have like those locusts of the bottomles pit, the ^ffaces of men, and the hair of women, pleasing and alluring; but the very teeth of Lyons, and the stinging tayles of scorpions: If a learned man encounter them, their words are smother then oyle; and the fair pretence of being soon accorded in matter, if once the Terms of expression might be reconciled: But, if they meet with the feeble sex, or the * lesse grounded Christian, their words will eate, as doth a ^gCanker, or Gangrene, ^hbeguiling unstable Soules to their utter undoing: like unto King *David's* ⁱstrange Children, their mouth speaketh vanity, and their right hand is a right hand of falshood: Oh for but one winde, of the God of ^kjealousie, to blow off these crawling Caterpillars and Frogs, that have too long kept croaking in the very Chambers of Princes, even into some dead Sea, never to flow more, for their return! Awake O ^lNorth winde; and come ô South, and blow upon our garden, that the spices of repurged Religion may flow; after these weeds, these limbs of Antichrist be universally eradicated, and pluck'd up by the very Roots. In the mean while, let us take up that of dying *Jacob* toward his two Sonnes *Simeon* and *Levi*, O my soule, come ^mnot thou into their secer, unto their assembly mine honour be not thou united.

The next judgement that I shall mention in *Ægypt* is, their blacke and palpable darknesse, *Exod. 10. 21.* And doth not their Doctrine of ⁿImplicit Faith, of Divine Service, in an ^ounknown, known, &c. re-
 * *Beza, ad 1 Rom. ver. 17. refuted by Arch-B. Misher, c. 6. sect. 8. p. 150. de successione eccl. & by B. Daven. qu. 29 qua supra. & Catv. Inst. l. 3. c. 2. sect. 2, 3. ° Conc. Trid. sess. 22. c. 8. & Test. Rhem. Annot. p. 463. & Matth. 21. 6. The pretended inconveniency in hisl. of the Trent. Council. l. 5. p. 460. But contrary to S. Paul. 1 Cor. 14. 6. 9. 14. & Art. 24. of our Church.*

semble

seemle this? To which is added, the denying of the
u^e of the holy Scriptures to the Laity; lest pearles
(forsooth) should be cast before Swine, and holy things
to Dogs: By which practise, they deale like to the
Philistins, 1 Sam. 13. 19. who put down all smiths
in *Israel*, lest the Hebrews should make themselves
swords and speares, or as that Bungler, in *Plutarch*,
who having with his coale scraped out the figure of an
Hen, in a most ill-favoured and mishapen sort; was
forced to keep one standing by, to drive away all li-
ving ones, lest they should shame his draught: in
like sort, they keep off the Vulgar from the searching
of the Scriptures, lest they with the *Bereans*, fear-
ching ^P and ^Q proving their Traditions, and vaine in-
ventions, by this touchstone; should not onely have
them all deserted with scorn; but themselves (the im-
posers) derided, for their blockish phantasies, yea ab-
horred, [probably] or 'shutting of their poore soules
up, under such black ignorance; more palpable and
more dangerous, than that darknesse of *Egypt*, that
might be 'felt.

^P *Act.* 17. 11.

^Q *1 Thess.* 5. 21.

^P *Matth.* 23. 13.

^P *Exod.* 10. 21.

To the judgement of Lightening and Haile, *Exod.*
9. 23, 24. I parallel the innumerable Excommunicati-
ons and Anathema's, that from the mount ^P *Ebal* of
their *Trent* Conventicle, even with Bell, Book and
Candle, they send forth flashing in the faces even of
Kings and Princes themselves, who may perchance
refuse the good Ostlership of his Holines ^Q stirrup:
or a busse forsooth, of his greasy Toe. Vah Lucifer!

^P *Deut.* 11. 19.

^P *Vid. D. Sci. ad*

^Q *2 Thess.*

^P *Exod.* 7. 19.

^P *Exod.* 9. 23.

But lastly, to that of *blood and *Thunder, (for I
will now joyn these two together) what is more
like, than that accursed doctrine of theirs, teaching
the ^P murdering of Prince and people: nor are their
tongues longer then their hands; witnesse the
Records of the infinite *Golgotha's* and *Acheldama's*,

^P *Vide Arch-B.*
usber exemplifying
this & refusing
it zealously, in

serm. upon 1 Cor. 10. 17. p. 44, 45, 46, 47, &c. Before the Commons House of Parliament.

H 2

that

^a Isa. 15. 9.

^b See D. Rayn. p. 664. conclus 5. against Hart.

Ignat. Loyola Fundator Jesuit Chemnit. in ex- am. Conc. Trid.

initio, de iis item scripsit Masséius

^c Nullū [simile.] servitū exem- plum in totā

Antiquitate re- perire, circiter sexaginta millia

hominum circa illud tempus

trucidata, &c. Natalis Comes.

^d Psal. 80. 13.

^e 2 Cor. 1. 3.

^f Job. 5. 12.

^g Isa. 37. 27.

^h Heb. 10. 36.

ⁱ 2 Chron. 28. 7.

^k 1 Pet. 4. 12.

* *Fletere sine quo superas, Acherontia move- ba, Virgil.*

that the Tyranny of that man of sin hath caused in the Christian world; making the chanel of whol streets to run in the color of the red Sea; or as the purple waters of ^a *Dimon*, streaming all with blood; Loe, even Kings have been seen to wallow in their gore-blood, shed by their desperate Assassines: ^a rebellions, seditions and combustions, in all Christian Kingdomes have been raised by the fiery spirits of the disloyall ^b *Ignatians*.

That cruell Phlebotomy in the massacre of France is not to be ^c parallel'd, by any example, in all antiquity of former times; when there were about sixty thousand slaine, and yet that Romish horseleach still cryed out, Give, give, and was not satisfied: And God be pleased to chaine up that wilde ^d boare, from having power to rage in the like nature, (even now) among our distressed brethren in *Ireland*; where (as we are informed) eradicationes against the State, Laws, Kingdome, Religion it self, are endeavored, by conspiracies, Rebellions, and all hostile Machinations: May the God even the father of our Lord Jesus Christ, the father of ^e mercies and the God of all comfort, ^f disappoint the devices, ^g blast the projects, and nullifie the power of the enemy; or give the oppressed ^h patience, and ⁱ constancy, to beare up under that ^k fiery tryall, of which they are in danger; Arise O Lord, make bare their own arme, *Isa.* 52. 10. breake thou the speare, and stop up the way before the cruell, *Psal.* 45. 9. & *Psal.* 35. 3.

* To conclude; to the judgement of thunder, I will liken the * Acheronticall Powder-plot, as upon this day; when in thirty six barrells of powder, there was a great brewing of death, tunned up, for the destruction of the three Estates of this whole Kingdome: an example beyond all examples of ages past; and for the hainousnesse thereof, hardly credible, in the genera-

nara-

neration to come; For now, by a crack or hellish thunder were King, and Prince, and Peers, and the whole representative Body of the Commons expected (to use the Prophets expression, *Isa. 9. 18.*) to mount up like the lifting up of smoake; in which there could be imagined no mercy; unlesse so totall and so bigge a destruction had in the [suddennes] thereof, found a kinde of mercy.

I read in the ¹ Romane story of a great massacre of the Romane Nobility at *Canna* (but an obscure village of *Apulia*) to the groaning of the State, for so fatall a losse; but this was in open hostility, young *Hannibal* no way brooking an opposition: Our ^mown Chronicles likewise mention an overthrow of three hundred of the British Nobility slain at once upon Salisbury plains, by the treacherous devise of the Saxons, whose King *Hengistus* comming without thoughts of Peace (though he pretended it) to meet *Vortiger*, King of the Britains at the same time, and giving them their watchword, which was this, [*Nem eorum seaxes*] take you Seaxes, (a kinde of crooked Knife, from which some think, the Saxons took their name) at the banquet there appointed, slew the Nobility and imprisoned their King; But this was likewise, in the times of Civill discords and intestine Wars.

But for miscreants, in the time of peace, to make themselves ready for warre, and to pile up a whole Kingdome into one corner, as one faggot to be consumed in one flame at once! Oh treason unheard of! Oh ast imparalle'd; Oh Lucifer our-devil'd! surely, as the ⁿ Historian saith, of the *Gauls* of *Insubria*, under the Alps; *Animi illis [ferarum] erant*, their ^o inward parts were very violent and fierce, as the wilde beasts of the forest; or as ^p *Maginus*, of the *Gauls* in generall, [*Ignis*] *illis mens*; Their mind and heart

H 3 like

¹ Florus l. 2. c. 6.

^m *Vesflegan*, c. 9.
p. 130. out of
William of
Malmbsbury.

ⁿ *Florus*, l. 2. c. 4.

^o *Psalm* 9. 6.

^p *Maginus*, *Geographicon* de *scrip.*
Gallia.

like to the mountain *Atns*, boyled with the [fire] of malice, as if it had scamed out flakes of Hell, ere they came into it: And well may we here resume that, which was said of *Simon* and *Levi*, *Gen. 49. 5, 6, 7.* these Romish Impostors are brethren in iniquity; instruments of cruelty are in their habitations; in their anger they slew a man, cursed be their anger, for it was cruell; Divide them O Lord, divide them in *Jacob*, and scatter them in *Israel*; or rather [out] of our *Israel*; Oh that the Lord would remove, but even this one Plague from us!

And thus have I made an end of my parallel, between the *Ægyptian* judgements, and the Impostures of Papistry: By all which laid together, we may easily discover, what a [plaguy] Religion that of Popery is; or rather indeed, that their faith is nought but faction, nor their Religion but Rebellion, and murdering of Kings, &c. If any man then longs within himselfe to get a Soules infection; let him but joyn issue with these doctrines and practises; he shall be sure to be sped; even as surely as those ships, that pretended to saile to *Ophir* for gold, were split in sunder, at *Ezion-Geber*, and miscarried.

1 King 22 48.

And thus farre of the Enemies, from whose deadly conspiracy we were freed, this day.

The next head of our application, was the manner of our deliverance, How; to which we may joyn the time, When, also it was: And the story or relation thereof sheweth us it to have been in the very height of danger, and by a very weak and improbable means: the danger was, at the very *extremum*, and perfection; so that from a match ready fired, we received a matchlesse deliverance: *Cum [duplicanter] lateres, venit Moses*, is the Hebrew Proverb, God sent not a deliverer to *Israel* in *Ægypt*, till their bricks were [doubled:] mans extremity, is Gods opportunity; when the

the time of trouble is most [needfull,] then especially, is the Lord a very [present] helpe; even as he was upon this day, when there wanted nothing, but the very act of execution, to our certain ruine; Nor had Gods glory been so much magnified, had not the danger been so farre heightened.

And for the [manner] of it; it was onely by the delivery of a * Letter, written in a darke expression; and delivered with not over much care or regard, by a Page or Lacquay, crossing the street, to the Lord *Montesgle*: Which letter being presented to that Prince, who had more than an Eagles perspicacity, (yea, though perched on a mount) to spy out the treason; the Lord (to give that King the honour of so strange a discovery, though he could have done it by other means) now laid it open, by his wise conjectures; So are the wicked [befooled, often, in the ripenes of their deepest projects; and defeated in the maturity of their proudest and their vastest hopes: For as the Barbarians seeing a Viper actually fastened upon Saint Paul's hand, expected each moment, his falling down dead, even suddenly; yet he only with one shaking of his hand, disappointed their thoughts; even so easily can, yea did that God, (* whose we are, and whom we serve) blast the hopes of this daies most infernall and diabolicall Treason.

And lastly, for the [author] of the deliverance: we must needs take up that of the Psalmist and say, *Psalm* 124. 1, 2, &c. If it had not been the [Lord] who was on our side, now may *Israel*, yea *England*, say; if it had not been the [Lord] who was on our side, when men rose up against us; Then they had swallowed us up quicke, when their wrath was kindled against us; But loe! great deliverance he hath given unto his King, and hath shewen mercy to his Anointed, unto our *David*, and unto his seed for evermore,

Psalm

* *Psalm* 46. 1.

* *Bp. Carleton.*

2 *Sam.* 15. 31.
 & 17. 14. &
Rom. 7. 12. *iqua-*
paronay.

* *Act.* 18. 6.
Ver. 5.

* *Act.* 27. 23.

* *Psal.* 124. 6, 7.

* *Psal.* 47. 6, 7.

* *Psal.* 144. 12,
13, 14, 15.

* *Col.* 2. 23.

Psal. 18. 50. Behold, our soule is escaped as a bird out of a * snare of the fowlers, the snare is broken and we are escaped; and blessed be the Lord, who hath not given us as a prey to their teeth: O sing * prayſes unto our God, sing prayſes, sing prayſes unto our King, sing prayſes: for God is the King of all the Earth, sing yee prailes with understanding: See also, *Psal.* 118. 24, 27, 28, 29. *Psal.* 107. 8, 15, 21, 31.

Beloved Christians, let me say to you, on this occasion, as *Moses* sometime unto *Israel*, *Deut.* 29. 10, 11, &c. Yee stand this day, all of you before the Lord your God, your litle ones, your wives, and whatsoever is nearest or dearest unto you; as yet your * Sons grow up in their youth, and your daughters are as the polished corners of the Temple; your garners are full, affording all manner of store, your sheep bring forth thousands and ten thousands in your streets; your Oxen are strong to labour, there is no breaking in, nor going out, nor is there any complaining in your streets: happy is that people, that is in such a case; yea happy is that people, whose God is the Lord.

But now, doe but saigne a little to your selves; if the Lord had not been on our side, but had delivered us all over to the mercilesse cruelty of the Enemy; and suffered us to lye down under the bondage and slavery of Antichrist: Then, instead of this blessed liberty of the Gospell, and of the pure worship of God, and of those happy opportunities we now (under so godly and Peerlesse a Prince) enjoy; we might have been plundered in grosse Superstition and Idolatry; have been worshipping of Images, cringing to Crosses, adoring of Crucifixes, blattering to a Saint, rumbling of our Beads, wandring in some Pilgrimage; all overrun with the rank weeds of wil-worship, angring our God of jealousie, and irritating the just wrath of Heaven: or else all dragg'd unto racks, or stakes, or dungeons,

dungeons, to fire, and faggot, or other exquisite tortures; the proper badges of that Romish Antichrist, that man of sinne; whereas that true Religion and Wiledome, that is from above, is first pure, then [^aPeaceable;] so farre from bloodines, as it is from Popery.

But thanks be unto the Lord for his ^bunspeakable Gift: He hath rescued us from the ^cpower of a [more] than Egyptian (because a spirituall) darknesse: yea more than so, he hath broken the ^dteeth of that ^eSon of perdition himselve, and ^fchayned up his power: And as we have found out the beginning of his rise; so we hope to see the end of his finall downfall. About the year ^gsix hundred and thirteen, shortly after the death of Saint Gregory (the great indeed, but humble Bishop) who endeavoured to quell the ^hinsolency of John the Prelate of Constantinople, for aspiring to the title, *Of universall Bishop*, and directly styling him, *The forerunner of Antichrist*, who should dare to assume it unto himself: Yet Boniface the third moved nothing herewith, obtained of wicked Phocas (who, by the murdering of his Lord Mauricius, had got into the Empire,) that the Church of Rome might be called, and taken for the chiefe and head of all Churches; and himself to be styled the Universall Bishop of the World: And in this, thus ambitious Boniface, had Antichrist his ⁱentrance upon his height: After that, through many cruelties and tyrannies, his ^jperfection, was in Gregory the seventh, commonly called Hildebrand, who first of all the rest, about the year, 1073. sub. jected the Diadem to the Miter, exalting himselve above all that is called God, 2 *Thess.* 2. 4. That is, above all Magistrates, both supreme and subordinate; who by reason of the resemblance in Majesty, being Gods Vicegerents in authority upon Earth, are called ^kGods,

^a *Jam.* 3. 17.

^b 2 *Cor.* 9. 15.

^c *Col.* 1. 13.

^d *1st Pet.* 3. 7.

^e 2 *Thess.* 2. 3.

^f *Jud.* 6.

^g *Juel, Apoc.* p. 29 vol. 16.

^h *Vide Bullinger. ad Apoc.* 9.

ⁱ See *Epist. of S. Gregory the great to Mauricius the Emperor, added to the hist. of Trent. Concil. p. 829, 830.*

^k *B^p. Downham, Diatrib. de Antichrist. contr. Leon. Lessium.*

^l *Otho. Frisingensis, lib. 9. c. 35.*

^m *Exod.* 22, 28.

^o See M. Fuller
his Hist. of the
holy Warre ele-
gantly pen'd.
^o Rev. 9. 1. Stel-
lam haic omnes
fere Neoterici
interpretantur
de Romano Ven-
tifice, ut Joachim-
mus, Abbas Bul-
ling, Gysfard,
Dent. &c.

^v Psal. 137. 7.

^o Rev. 17. 1.

^v Psal. 41. 3.

^v Revel. 17. 1.

^v 2 Thess. 2. 3.

^v Revel. 21. 20.

^v Psal. 83. 9, 10.

^v Psal. 68. 1, 3,
&c.

1 Cor. 83. 5. though Essentially they are no Gods :
And by the devise of the holy ^v Warre at Hierusalem,
lurching the Patrimony of deluded Princes, (whom
he had perswaded to beare arms in that cause) in their
absence, to Saint Peters chaire; he advanced himself
at length to so great an height, that his head grew
giddy; and so that ^o Starre fell down from Heaven,
to the earth; And ever since in the later times, hath
this Antichrist had his ^v ~~impdum~~, the remission of his
vigour, and his declination: And now how should
every zealous soule, who clearly and without dissem-
bling, wisheth well to the Peace of this our Zion; take
up that of Edom, in the day of Hierusalem, and cry
F down with him, down with him, even to the ground?
Loe this great ^v whore of Papacy is cast upon her bed
of languishing, and is sick, we hope to death; so
that she shall never be able more to rise up, nor with
the ^v Wine of her spirituall, filthy fornications, to en-
toxicate the nations of the earth; so long, so rufully,
already, made drunken by her; yea, the Lord Christ
shall consume the ^v man of sinn, with the spirit of his
mouth, and destroy with the brightness of his com-
ming, 2 Thess. 2. 8. yea even so ^v come, Lord Jesus,
come quickly: And doe unto him, and unto all his
complices, as unto the Midianites, as to ^v Sifra, as
to Jabin, at the brook of Kishon, which perished at
Endor, they became as dung for the earth, &c. Yea,
let God arise, and let his ^v Enemies be scattered, let
them also that hate him fly before him, as smoake is
driven away, so drive them away; as wax melteth be-
fore the fire, so let the wicked perish, at the presence
of God: but let the righteous be glad; let them re-
joyce before God, yea, let them exceedingly rejoyce;
let them sing unto God, sing praises unto his Name,
and extoll him that rideth upon the Heavens, by his
Name J A H, and rejoyce before him.

It

It is time to end: suffer a word of exhortation and I have done; I shall begin it, in the words of *Ezra*, cap. 9. 13, 14. Seeing that thou our God, hast given us such a deliverance as this; as this, so eminent, so miraculous, so when we were nigh o destruction, and the very mouth of ruine gaped, and was open to devoure us; should we again break thy Commandements? and joyne with the people of these abominations? wouldst thou not be angry with us, till thou hadst consumed us, so that there should be no remnant, nor escaping? Ah my brethren, let us be awaked from our deadly security, from our sinfull unthankfulness; favours bestowed raise up an expectation of obedience, and of a godly conversation, *Mic.* 6. 8. As therefore the Heathens had their three Graces, (as inseparable sisters); the one to give the benefit, the other to receive it, and the third to return it, and they painted them alwaies [young;] to the end, a benefit might be ever [fresh] in their remembrances: so let us never forget this favour of all favours, this day, bestowed upon this Land and Kingdoms: Let us give up our selves, our soules and bodies, all that we are, or have, as a solemn, reall * Sacrifice to the God of our salvation, who hath done so * great things for our soules: This, this alone is the way to continue his mercy and loving kindnes unto us, and our ^d posterity for evermore; which God grant for the sake of the Son of his love, Jesus Christ the righteous; To whom with the Father, and the holy Spirit be all praise and glory, world without end, Amen.

^a Heb. 13. 22.

^b Psal. 137. 5.

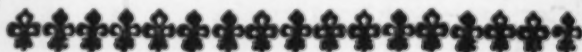
^a Rom. 12. 1.

^b Psal. 18. 46.

^c 1 Sam. 12. 24.

^d Deut. 4. 40.

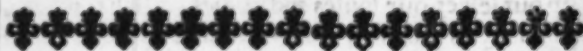
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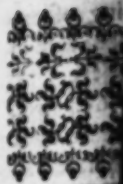


ERRATA

Reader, faults escaped in the Presse, and seemingly perverting the sense, are thus to be corrected before thou read.

Page 1. line 4. for prayer read praise, & 1. 11. *bid.* for bosome r. before, p. 5 l. 9. for be. p. the. p. 7. for neer r. never, p. 10. l. 7. for nigher r. higher, p. 11. l. 26. for God, r. Gods, p. 17. l. 15. r. El-schaddai, and l. 28. *ib.* r. thresh, p. 30. l. 30. r. Matth. 5. 18. p. 34. l. 29. for opposite r. apposite, p. 30. l. 16. r. veller, and after He, in the same line, supply, might: p. 31. l. 8. r. creery, p. 32. l. 34. *ib.* yet, r. yes, p. 37. l. 22. for Warwick, r. Worcester, p. 48. l. 7. for grea r. grate, p. 49. l. 12. for never, r. neither, p. 48. l. 7. for eve, r. every, p. 50. l. 32. for known, r. tongue, p. 51. l. 27. for their, r. thine.





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OBSERVATIONS

upon some of his Majesties late *Answers and Expresses.*

2^d July 1642 for W. Park.

IN this contestation betweene Regall and Paliamentary power, for methods sake it is requisite to consider first of Regall, then of Parliamentary Power, and in both to consider the efficient, and finall causes, and the meanes by which they are supported. *The King attributeth the originall of his royalty to God, and the Law, making no mention of the graunt, consent, or trust of man therein, but the truth is, God is no more the author of Regall, then of Aristocraticall power, nor of supream, then of subordinate command; nay, that dominion which is usurped, and not just, yet whilst it remaines dominion, and till it be legally againe devested, referres to God, as to its Author and donor, as much as that which is hereditary. And that Law which the King mentioneth, is not to be understood to be any speciall ordinance sent from heaven by the ministry of Angels or Prophets (as amongst the Jewes is sometimes was) It can be nothing else amongst Christians but the Pactions and agreements of such and such politique corporations. Power is originally inherent in the people, and it is nothing else but that might and vigour which such or such a societie of men containes in it selfe, and when by such or such a Law of common consent and agreement it is derived into such and such hands, God confirms that Law: and so man is the free and voluntary Author, the Law is the Instrument, and God is the establisher of both. And we see, not that Prince which*

is the most potent over his subjects, but that Prince which is most Potent in his subjects, is indeed most truly potent, for a King of one small City, if he be intrusted with a large Prerogative, may bee sayd to be more Potent over his subjects, then a King of many great Regions, whose prerogative is more limited : and yet in true realitie of power, that King is most great and glorious, which hath the most and strongest subjects, and not he which tramples upon the most contemptible vassells. This is therefore a great and fond error in some Princes to strive more to be great over their people, then in their people, and to eclipse themselves by impoverishing, rather then to magnifie themselves by infranchising their Subjects. This we see in France at this day, for were the Peasants there more free, they would be more rich and magnanimous, and were they so, their King were more puissant; but now by affecting an adulterate power over his Subjects, the King there looses a true power in his Subjects, imbracing a cloud instead of *Junno*, but thus we see that power is but secondary and derivative in Princes, the *fountain* and efficient cause is the people, and from hence the inference is just, the King, though he be *singulis Major*, yet he is *universis minor*, for if the people be the true efficient cause of power, it is a rule in nature *quicquid efficit tale, est magis tale*. And hence it appears that at the founding of authorities, when the consent of societies conveys rule into such and such hands, it may ordaine what conditions, and prefix what bounds it pleases, and that no dissolution ought to be thereof, but by the same power by which it had its constitution.

As for the finall cause of Regall Authoritie, I doe not finde any thing in the Kings papers denying, that the same people is the finall, which is the efficient cause of it, and indeed it were strange if the people in subjecting it selfe to command, should ayme at any thing but its owne good in the first and last place. Tis true according to Machavills politicks, *Princes ought to ayme at greatnes, not in, but over their Subjects*, and for the atchieving of the same, they ought to propose to themselves, *no greater good then the spoiling and breaking the spirits of their Subjects, nor no greater mischief, then common freedome, neither ought they to promote and cherish any servants but such as are most fit for rapine and oppression, nor depreesse and prosecute any as enemies, but such as are gracious with the populary for noble and gallant Acts.*

To be *delicia humani generis* is growne sordid with Princes, to be publike torments and carnificines, and to plot against those Subjects whom by nature they ought to protect, is held *Cesar-like*, and therefore bloody *Borgias* by mere crueltie & teachery hath gotten roome

in the Calender of witty, and of spirited *Heroes*. And our English Court of late yeares hath drunke too much of this State poyson, for eyther wee have seene favorites raysed to poll the people, and razed againe to pacifie the people; or else (which is worse for King and people too) we have seene engines of mischief preserved against the people, and upheld against Law, meerey that mischief might not want encouragement. *But our King here, doth acknowledge it the great businesse of his coronation oath to protect us:* And I hope under this word *protect*, he intends not onely to shield us from all kind of evill, but to promote us also to all kind of Politicall happinesse according to his utmost devoyre, and I hope hee holds himselfe bound thereunto, not onely by his oath, but also by his very Office, and by the end of his soveraigne dignitie. And though all single persons ought to looke upon the late Bills passed by the King as matters of Grace with all thankfulnessse and humility, yet the King himselfe looking upon the whole State, ought to acknowledge that hee cannot merit of it, (and that whatsoever he hath granted, if it be for the prosperity of his people (but much more for their ease) it hath proceeded but from his meere dutie. If Ship money, if the Starre Chamber, if the High Commission, if the Votes of Bishops and Popish Lords in the upper House, be inconsistent with the welfare of the Kingdome, not onely honour but justice it selfe challenges that they be abolisht; the King ought not to account that a profit or strength to him, which is a losse and wasting to the people, nor ought he to thinke that perisht to him which is gained to the people: The word grace sounds better in the peoples mouthes then in his, his dignitie was erected to preserve the Commonaltie, the Commonaltie was not created for his service: and that which is the end is farre more honorable and valuable in nature and policy, then that which is the meanes. This directs us then to the transcendent *axiome* of all Politiques, to the Paramount Law that shall give Law to all humane Lawes whatsoever, and that is *Salus Populi*: The Law of Prerogative it selfe, it is subservient to this Law, and were it not conducing thereunto, it were not necessary nor expedient. Neither can the right of conquest be pleaded to acquit Princes of that which is due to the people as the Authors, or ends of all power, for meere force cannot alter the course of nature, or frustrate the tenour of Law, and if it could, there were more reason, why the people might justifie force to regaine due libertie, then the Prince might to subvert the same. And tis a shamefull stupidity in any man to thinke that our Ancestors did not fight more nobly for their free customes and Lawes, of which the conqueror and his successors had in part disinherited them by violence and perjury, then they which put them to such conflicts, for it seemes unnatural to me that any nation should be bound

to contribute its owne inherent puissance, meerely to abet Tiranny, and support slavery: and to make that which is more excellent, a prey to that which is of lesse worth. And questionlesse a native Prince, if meere Force be right, may disfranchise his Subjects as well as a stranger, if he can frame a sufficient party; and yet we see this was the foolish sinne of *Rehoboam*, who having deserted and rejected out of an intollerable insolence, the strength of ten tribes, ridiculously sought to reduce them againe with the strength of two. I come now from the cause, which conveyes Royalty, and that for which it is conveyed, to the nature of the conveyance. The word *Trust* is frequent in the Kings Papers, and therefore I conceive the King does admit that his interest in the Crowne is not absolute, or by a meere donation of the people, but in part conditionare and fiduciary. And indeed all good Princes without any expresse contract betwixt them and their Subjects, have acknowledged that there did lie a great and high trust upon them; nay Heathen Princes that have beene absolute, have acknowledged themselves servants to the publike, and borne for that service, and professed that they would manage the publike weale, as being well satisfied *populi Rem esse, non suam*. And we cannot imagine in the fury of warre, (when lawes have the least vigour) that any *Generalissimo* can be so uncircumscribed in power, but that if he should turne his Canons upon his owne Souldiers, they vvere *ipso facto* absolved of all obedience, and of all oathes and ties of allegiance vvhatsoever for that time, and bound by higher dutie, to seeke their owne preservation by resistance and defence: vvherefore if there bee such tacite trusts and reservations in all publike commands, though of the most absolute nature, that can be supposed, vve cannot but admit, that in all well formed monarchies, vvhere kingly Prerogative has any limits set, this must needs be one necessary condition, that the subject shall live both safe and free. The Charter of nature intitules all Subjects of all Countries vvhatsoever to safetie by its supream Law. But freedome indeed has divers degrees of latitude, and all Countries therein doe not participate alike, but positive Lawes must every vvhere assigne those degrees.

The great Charter of England is not strait in Priviledges to us, neither is the Kings oath of small strength to that Charter, for that though it bee more precise in the care of Canonick Priviledges, and of Bishops and Clergy men (as having beene penned by Popish Bishops) then of the Commonalty, yet it confirms all Lawes and rightfull customes, amongst vvich vve most highly esteeme Parliamentary Priviledges; and as for the word *Eligerit*, whether it be future, or past, it skills not much; for if by this oath, Law. Justice and discretion be executed amongst us in all judgements (as vvell in, as out of Parliament) and if peace and godly agreement be intirely kept amongst us all, and if the King defend and uphold all our lawes

lawes and customes, vve need not feare but the King is bound to consent to new Lawes if they be necessary, as vvell as defend old: for both being of the same necessity, the publique trust must needs equally extend to both; and vve conceive it one Parliamentary right and custome, that nothing necessary ought to be denyed. And the vvord *Eligerit*, if it be in the *perfect tense*, yet shewes that the peoples election had beene the ground of ancient Lawes and customes, and vvhy the peoples election in Parliament should not be now of as great moment as ever, I cannot discover.

That vvhich results then from hence, is, if our Kings receive all royalty from the people, and for the behoofe of the people, and that by a speciall trust of safety and liberie expressely by the people limited, and by their owne grants and oathes ratified, then our Kings cannot be sayd to have so unconditionate and high a proprietie in all our lives, liberties and possessions, or in any thing else to the Crowne appertayning, as vve have in their dignity, or in our selves, and indeed if they had, they vv ere not borne for the people, but merely for themselves, neither were it lawfull or naturall for them to expose their lives and fortunes for their Country, as they have beene hitherto bound to doe, according to that of our Saviour, *Bonus Pastor ponit vitam pro ovibus*. But now of Parliaments: Parliaments have the same efficient cause as monarchies, if not higher, for in the truth, the vvhole Kingdome is not so properly the Author as the essence it selfe of Parliaments, and by the former rule tis *magic tale*, because vve see *ipsum quid quod efficit tale*. And it is I thinke beyond all controversie, that God and the Law operate as the same causes, both in Kings and Parliaments, for God favours both, and the Law establishes both, and the act of men still concures in the sustentation of both. And not to stay longer upon this, Parliaments have also the same finall cause as Monarchies, if not greater, for indeed publike safety and liberty could not be so effectually provided for by Monarchs till Parliaments were constituted, for the supplying of all defects in that Government.

Two things especially are aymed at in Parliaments, not to be attayned to by other meanes. First that the interest of the people might be satisfied; secondly that Kings might be the better counsailed. In the summons of *Edw.* the first (*Clauſ. 7. iii. 3. Dorſ.*) we see the first end of Parliaments expresse: for he inserts in the writ that wh. soever affayre is of publike concernment, ought to receive publike approbation, *quod omnes tangit ab omnibus approbari debet*, or *tractari*. And in the same writ he saith, this is *lex notissima & provida circumspectione stabilisa*, there is not a word here, but it is observeable, publike approbation, consent, or treatie is necessary in all publike expedients, and this is not a meere usage in England, but a Law, and this Law is not subject to any doubt or dispute, there is nothing more

knowne, neither is this knowne Law extorted from Kings, by the violence and injustice of the people, it is duely and formally establisht, and that upon a great deale of reason, not without the providence and circumspection of all the States. Were there no further Antiquity, but the raigne of *Edward* the first to recommend this to us, certainly so, there ought no reverence to be withheld from it, for this Prince was wise, fortunate, just, and valiant beyond all his Predecessors, if not successors also, and therefore it is the more glory to our freedoms, that as weake and peevish Princes had most opposed them, so that he first repaired the breaches which the conquest had made upon them. And yet it is very probable that this Law was farre antienter then his raigne, and the words *lex stabilita & notissima* seemes to intimate, that the conquest it selfe, had never wholly buried this in the publike ruine and confusion of the State. It should seeme at this time *Llewellyns* troubles in Wales were not quite suppressed, and the French King was upon a designe to invade some peeces of ours in France, and therefore he sends out this summons *ad tractandum ordinandum, & faciendum cum Prelatis Proceris & aliis incolis Regni*, for the prevention of these dangers: These words *tractandum, ordinandum, faciendum*, doe fully prove that the people in those dayes were summoned *ad consensum*, as well as *ad concilium*, and this Law, *quod omnes tangit, &c.* shewes the reason and ground upon which that consent and approbation is founded. It is true we finde in the raigne of *Edward* the third, that the Commons did desire that they might forbear counselling in things *de quibus illi nonnt pas cognizance*; the matters in debate were concerning some intestine commotions, the guarding of the Marches of Scotland and the Seas; and therein they renounce not their right of consent, they onely excuse themselves in point of counsell, referring it rather to the King and his Counsell. How this shall derogate from Parliaments either in point of consent or counsell I do not know, for at last they did give both, and the King vould not be satisfied vvithout them, and the passage evinces no more but this, that that King was very wise and Warlike, and had a very wise counsell of vvarre, so that in those particulars the Commons thought them most fit to be consulted, as perhaps the more knowing men.

Now upon a due comparing of these passages with some of the Kings late Papers, let the vvorld judge whether Parliaments have not beene of late much lessened and injured. The King in one of his late Answers, *Alleadges that his Writs may teach the Lords and Commons the extent of their Commission and trust, which is to be Counsellors, not commanders; and that not in all things, but in quibusdam arduis*, and the case of *Wentworth* is cited, who was by *Queene Elizabeth* committed (sitting the Parliament) for proposing

proposing that they might advise the *Queene* in some things, which she thought beyond their cognizance, although *Wentworth* was then of the House of Commons.

And in other places *the King* denies the assembly of the Lords and Commons when he withdrawes himselfe, to be rightly named a Parliament, or to have any power of any Court, and consequently to be any thing, but a meere convention of so many private men.

Many things are here asserted utterly destructive to the honour, right, & being of Parliaments. For first, because the Law had trusted the King with a Prerogative to discontinue Parliaments: therefore if he did discontinue Parliaments to the danger or prejudice of the Kingdome, this was no breach of that trust, because in formalitie of Law the people might not assemble in Parliament but by the Kings writ, therefore in right and equity they were concluded also, so that if the King would not graunt his Writ, when it was expedient, he did not proove unfaithfull, or doe any wrong to the people; for where no remedy is, there is no right. This doctrine was mischievous to us when the King had a Prerogative to disuse Parliaments, and if it be not now exploded and protested against, may yet bee mischievous in the future dissolution of Parliaments, for that power still remains in the Kings trust; and if to goe against the intent of trust be no wrong, because perhaps it is remediless, our Trienniall Parliaments may prove but of little service to us; Secondly when Parliaments are assembled they have no Commission to Counsell but in such points as the King pleases to propose, if they make any transgression in other matters, they are liable to imprisonment at the Kings pleasure, witnesse *Wentworths Case*. A meere example (though of *Queene Elizabeth*) is no Law, for some of her actions were retracted, and yet without question *Queene Elizabeth* might do that which a Prince lesse beloved could never have done: There is a way by goodnesse and clemency for Princes to make themselves almost unlimitable, and this way *Queene Elizabeth* went, and without doubt had her goodnesse and Grace beene fained, shee might have usurped an uncontroleable arbitrary lawlesse Empire over us. The Sunne sooner makes the travailour desert his Cloake, then the wind; And the gracious acts of soft Princes (such as *Tiberius* did at first personate) if they be perfectly dissembled may more easily invade the subjects liberty then the furious proceedings of such as *Caligula* was, but we must not be presided in apparent violations of Law by *Queene Elizabeth*; for as generall reverence gave her power to doe more then ordinary, so her perfect undissembled goodnesse, upon which her reverence was firmly planted, made the same more then ordinary fact in her, lesse dangerous then it would have beene

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in another Prince. In this point then leaving the meere fact of *Queene Elizabeth*; wee will retire backe to the ancient Law and reason of *Edward* the first, and wee thereby shall maintaine that in all cases wheresoever the generality is touched, the generality must bee consulted.

Thirdly, if the Lords and Commons bee admitted to some Cognizance of all things wherein they are concerned, yet they must meereley Counsell, they must not command, and the King Reasons thus, that it is impossible the same trust should bee irrevocably committed to Us, and our Heires for ever, and yet a power above that trust (for so the Parliament pretends) bee committed to others, and the Parliament being a body and dissolvable at pleasure, it is strange if they should bee guardians and controlers in the manage of that trust which is granted to the King for ever. It is true, two supreames cannot bee in the same fence and respect, but nothing is more knowne or assented to then this, that the King is *singulis major*, and yet *universis minor*, this wee see in all conditionall Princes, such as the Prince of Orange, &c.

And though all Monarchies are not subject to the same condition, yet there scarce is any Monarchy but is subject to some conditions, and I thinke to the most absolute Empire in the world this condition is most naturall and necessary, That the safetie of the people is to bee valued above any right of his, as much as the end is to bee preferred before the meanes; it is not just nor possible for any nation so to inslave it selfe, and to resigne its owne interest to the will of one Lord, as that that Lord may destroy it without injury, and yet to have no right to preserve it selfe: For since all naturall power is in those which obay, they which contract to obay to their owne ruine, or having so contracted, they which esteeme such a contract before their owne preservation are felonious to themselves, and rebellious to nature.

The people then having intrusted their protection into the Kings hands irrevocably, yet have not left that trust without all manner of limits, some things they have reserved to themselves out of Parliament, and some thing in Parliament, and this reservation is not at all inconsistent with the Princes trust, though hee desire to violate the same; but on the contrary, it is very ayding and strengthening to that trust, so farre as the Prince seekes to performe it, for the peoples good; but it is objected, that a temporary power ought not to bee greater then that which is lasting and unalterable, if this were so, the

Romans

Romans had done unpolitikely, in creating Dictators, when any great extremitie assailed them, and yet wee know it was verie prosperous to them, sometimes to change the forme of government; neither alwayes living under circumscribed Consuls, nor yet under uncircumscribed Dictators: but it is further objected, that if wee allow the Lords and Commons to be more than Counsellors, we make them Commanders and Controllers, and this is not futable to Royaltie. We say here, that to consent is more than to counsell, and yet not alwayes so much as to command and controll; for in inferiour Courts, the Judges are so Councillors for the King, as that the King may not countermand their judgments, and yet it were an harsh thing to say, that they are therefore Guardians and Controllers of the King: and in Parliament, where the Lords and Commons represent the whole Kingdome, (to whom so great a Majestie is due) and sit in a far higher capacitie than inferiour Judges doe, being vested with a right both to counsell and consent, the case is far stronger; and as wee ought not to conceive, that they will either counsell or consent to any thing, but what is publicly advantageous; so by such Councill and consent, wee cannot imagine the King limited or lessened: for if it was by so knowne a Law, and so wisely established in Edward the firsts dayes, the right of the people, to be summoned *at tractandum, ordinandum, faciendum, approbandum*, in all things appertaining to the people, and this as then was not prejudiciall to the King, why should the Kings Writ now abbreviate or annull the same, if the King himselfe be disable for many high matters, till consent in Parliament adde vigour to him, it cannot be supposed that hee comes thither meerly to heare Councill, or that when he is more than counselled, that it is any derogation, but rather a supply of vertue to him. A fourth thing alleaged to the derogation of Parliaments is, *That whatsoever the right of Parliaments is to assemble or treat in all cases of a publique nature, yet without the Kings concurrence and consent, they are livelesse conventions without all vertue and power, the verie name of Parliament is not due to them.* This allegation at one blow confounds all Parliaments, and subjects us to as unbounded a reginient of the Kings meere will, as any Nation under Heaven ever suffered under. For by the same reason, that Parliaments are thus vertulesse and void Courts, upon the Kings desertion of them, other Courts must needs be

the like, & then what remains, but that all our lawes, rights, & liberties, be either no where at all determinable, or else onely in the Kings breast? We contend not meerly about the name Parliament, for the same thing was before that name, and therefore the intent is, that the great Assembly of the Lords and Commons doe not represent and appeare in the right of the whole Kingdome, or else that there is no honour, nor power, nor judicature, residing in that great and Majesticall Body, then which, scarce any thing can be more unnaturall. But these divisions betweene the King and Parliament, and betwixt the Parliament and Kingdome, seeming more uncouth, 'tis attempted to divide further betweene part and part in Parliament, so making the major part not fully concluding, and in the major part, between a faction misleading, and a party mislead. Such excellent Masters of division has *Machiavils* rule (*divide & impera*) made since the 3 of November 1640. 'Tis a wonderfull thing, that the Kings Papers being frayed scarce with any thing else but such doctrines of division, tending all to the subversion of our ancient fundamentall constitutions which support all our ancient liberties, and to the erection of arbitrary rule, should finde such applause in the world: but we say further, that there is manifest difference between deserting and being deserted: if the wife leave her husbands bed, and become an adulteresse, 'tis good reason that shee loose her dowry, and the reputation of a wife, but if the husband will causelessly reject her, 'tis great injustice that she should suffer any detriment thereby, or be dismissed of any priviledge whatsoever. So if the King have parted from His Parliament, meerly because they sought His oppression, and he had no other meanes to withstand their tyranny, let this proclaime them a voyd Assembly: but if ill Counsaile have withdrawne him, for this wicked end meerly, that they might defeat this Parliament, and derogate from the fundamentall rights of all Parliaments (as His Papers seeme to expresse) under colour of charging some few factious persons in this Parliament, (God forbid) that this should disable them from saving themselves and the whole state, or from seeking justice against their enemies. So much of the Subjects right in Parliament.

Now of that right which the Parliament may doe the King by Councell, if the King could bee more wisely or faithfully
advised

advised by any other Court, or if His single judgement were to be preferred before all advise whatsoever, 'twere not onely vaine, but extremely inconvenient, that the whole Kingdome should be troubled to make Elections, and that the parties elected should attend the publique businesse; but little need to be said, I thinke every mans heart tels him, that in publique Consultations, the many eyes of so many choyce Gentlemen out of all parts, see more then fewer, and the great interest the Parliament has in common justice and tranquility, and the few private ends they can have to deprave them, must needs render their Counsell more faithfull, impartiall, and religious, then any other. That dislike which the Court has ever conceived against Parliaments, without all dispute is a most pregnant prooffe of the integrity, and salubrity of that publique advise, and is no disparagement thereof; for we have ever found enmity and antipathy betwixt the Court and the countrey, but never any till now betwixt the Representatives, and the Body, of the Kingdome represented. And were we not now, those dregges of humane race upon whom the unhappy ends of the world are fallen, Calumny and Envie herselfe would never have attempted, to obtrude upon us such impossible charges of Treason and Rebellion against our most sacred Councell, from the mouthes of Popish, Prelaticall, and Military Courtiers.

The King sayes; *'Tis imp obable and impossible that His Cabinet Counsellours, or his Bishops or souldiers, who must have so great a feare in the misery, should take such paines in the procuring thereof, and spend so much time, and run so many hazards to make themselves slaves, and to ruine the freedoms of this Nation: how strange is this? wee have had almost 40 yeeres experience, that the Court way of preferment has beene by doing publike ill Offices, and we can nominate what Dukes, what Earles, what Lords, what Knights, have been made great and rich by base disservices to the State: and except Master Hollu his rich Widow, I never heard that promotion came to any man by serving in Parliament: but I have heard of trouble and imprisonment, but now see the traverse of fortune; The Court is now turned honest, my Lord of Straffords death has wrought a sudden conversion amongst them, and there is no other feare now, but that a few Hypocrites in Parliament will beguile the major part there, and*

to usurpe over King, Kingdome, and Parliament for ever, sure this is next to a prodigy, if it be not one : but let us consider the Lords and Commons as meere Counsellors without any power or right of Counselling or consenting, yet wee shall see if they be not lesse knowing and faithfull than other men, they ought not to be deserted, unlesse we will allow that the King may chuse whither he will admit of any counsell at all or no, in the disposing of our lives, lands, and liberties. But the King sayes, *that he is not bound to renounce his owne understanding, or to contradict his owne conscience for any Counsellors sake whatsoever.* 'Tis granted in things visible and certaine, that judge which is a sole judge and has competent power to see his owne judgement executed, ought not to determine against the light of nature, or evidence of fact.

The sinne of *Pilate* was, that when he might have saved our Saviour from an unjust death, yet upon accusations contradictory in themselves, contrary to strange Revelations from Heaven, he would suffer Innocence to fall, and passe sentence of death, meely to satisfie a bloud-thirsty multitude. But otherwise it was in my Lord of *Straffords* case, for there the King was not sole Judge, nay, he was uncapeable of sitting as judge at all, and the delinquent was legally condemned, and such heynous matters had beene proved against him, that his greatest friends were ashamed to justifie them, and all impartiall men of three whole Kingdomes conceived them mortall ; and therefore the King might therein, with a clear conscience have signed awarrant for his death, though he had dissented from the judgement. So if one judge on the same bench, dissent from three, or one juror at the barre from a eleven, they may submit to the major number, though perhaps lesse skilfull then themselves without imputation of guilt : and if it be thus in matters of Law, *a fortiori*, 'tis so in matters of State, where the very satisfying of a multitude sometimes in things not otherwise expedient, may proove not onely expedient, but necessary for the settling of peace, and ceasing of strife. For example : It was the request of the whole Kingdome in the Parliament to the King, to intrust the *Militia*, and the Magazine of *Hull*, &c. into such hands as were in the peoples good esteeme. Conscience and understanding could plead nothing against this, and if it could have beene averred (as it could

could not, for the contrary was true) that this would have bred disturbance, and have beene the occasion of greater danger, yet Where the people by publique authority will seeke any inconvenience to themselves, and the King is not so much intrested in it as themselves, 'tis more inconvenience and injustice to deny then grant it: what blame is it then in Princes when they will pretend reluctance of conscience and reason in things behooftull for the people? and will use their fiduciary power in denying just things, as if they might lawfully do whatsoever they have power to do, when the contrary is the truth, and they have no power to do but what is lawfull and fit to be done. So much for the ends of Parliamentary power. I come now to the true nature of it, publique consent: we see consent as well as counsell is requisite and due in Parliament and that being the proper foundation of all power (for *omnis Potestas fundata est in voluntate*) we cannot imagine that publique consent should be any where more vigorous or more orderly than it is in Parliament. Man being depraved by the fall of *Adam* grew so untame and uncivill a creature, that the Law of God written in his brest was not sufficient to restrayne him from mischiefe, or to make him sociable, and therefore without some magistracy to provide new orders, and to judge of old, and to execute according to justice, no society could be upheld, without society men could not live; and without lawes men could not be sociable, and without authority somewhere invested, to judge according to Law, and execute according to judgement, Law was a vaine and void thing, it was soon therefore provided that lawes agreeable to the dictates of reason should be ratified by common consent, and that the execution and interpretation of those Lawes should be intrusted to some magistrate, for the preventing of common injuries betwixt Subject and Subject, but when it after appeared that man was yet subject to unnaturall destruction, by the Tyranny of intrusted magistrates, a mischiefe almost as farrell as to be without all magistracie, how to provide a wholsome remedy therefore, was not so easie to be prevented. 'Twas not difficult to invent Lawes, for the limittting of supreme governors, but to invent how those Lawes should be executed or by whom interpreted, was almost impossible, *nam quis custodiat ipsos custodes*; To place a superiour above a supreme, was held unnaturall, yet what a

liveleſſe fond thing would Law be, without any judge to determine it, or power to enforce it ; and how could humane conſociation be preſerved, without ſome ſuch Law ? beſides, if it be agreed upon, that limits ſhould be prefixed to Princes, and judges appointed to decree according to thoſe limits, yet an other great inconvenience will preſently affront us ; for we cannot reſtraine Princes too far, but we ſhall diſable them from ſome good, as well as inhibit them from ſome evil, and to be diſabled from doing good in ſome things, may be as miſchievous, as to be inabled for all evils at mere diſcretion. Long it was ere the world could extricate it ſelfe out of all theſe extremities, or finde out an orderly meanes whereby to avoid the danger of unbounded prerogative on this hand, and to exceſſive liberty on the other : and ſcarce has long experience yet fully ſatiſfied the mindes of all men in it. In the infancy of the world, when man was not ſo artificiall and obdurate in cruelty and oppreſſion as now, and when policy was more rude, moſt Nations did chuſe rather to ſubmit themſelves to the meer diſcretion of their Lords, then to rely upon any limits : and to be ruled by Arbitrary edicts, then written Statutes. But ſince, Tyranny being growne more exquisite, and policy more perfect, (eſpecially in Countreys where Learning and Religion flouriſh) few Nations will indure that thraldome which uſes to accompany unbounded & unconditionate royalty, yet long it was ere the bounds and conditions of ſupreme Lords were ſo wiſely determined or quietly conſerved as now they are, for at firſt when *Ephori, Tribuni, Curatores &c.* were erected to poyze againſt the ſcale of Sovereignty, much blood was ſhed about them, and, ſtates were put into new broyles by them, and in ſome places the remedy proved worſe then the diſeaſe. In all great diſtreſſes the body of the people was ever conſtrained to riſe, and by the force of a Major party to put an end to all intestine ſtrifes, and make a redreſſe of all publique grievances, but many times calamities grew to a ſtrange height, before ſo comberſome a body could be raiſed ; and when it was raiſed, the motions of it were ſo diſtracted and irregular, that after much ſpoile and effuſion of blood, ſometimes onely one Tyranny was exchanged for another: till ſome way was invented to regulate the motions of the peoples moliminous body, I think arbitrary rule was moſt ſafe for the world, but now ſince moſt Countries have found

found out an Art and peaceable Order for Publique Assemblies, whereby the people may assume its owne power to do it-
 selfe right without disturbance to it selfe, or injury to Princes, he
 is very unjust that will oppose this Art and order. That Princes
 may not be now beyond all limits and Lawes, nor yet left to be
 tryed upon those limits and Lawes by any private parties, the
 whole community in its underived Majelty shall convene to do
 justice, and that this convention may not be without intelli-
 gence, certaine-times and places and formes shall be appoin-
 ted for its regliment, and that the vastnesse of its owne bulke
 may not breed confusion, by vertue of election and representati-
 on: a few shall act for many, the wise shall consent for the sim-
 ple, the vertue of all shall redound to some, and the prudence of
 some shall redound to all. And sure, as this admirably composed
 Court which is now called a Parliament, is more regularly and
 orderly formed, then when it was called the mickle Synod, or
 Witenagenot, or when this reall body of the people did throng
 together at it, so it is not yet perhaps without some defects,
 which by art and policy might receive further amendment, some
 divisions have beene sprung of late betweene both Houses,
 and some betweene the King and both Houses, by reason of the
 uncertainer of jurisdiction; and some Lawyers doubt how far
 the Parliament is able to create new formes and presidents; and
 has a jurisdiction over it selfe. All these doubts would be so-
 lemnly solved. But in the first place, the true Priviledges of Par-
 liaments, not onely belonging to the being and efficacy of it, but
 to the honour also & complement of it, would be clearly decla-
 red: for the very nameing of Priviledges of Parliament, as if they
 were Chimera's to the ignorant sort, & utterly unknown to the
 learned, hath beene entertained with some since the beginning
 of this Parliament. The vertue of representation hath beene
 denyed to the Commons, and a severance has beene made
 betwixt the parties chosen and the parties choosing, and so
 that great Priviledges of all Priviledges, that unmoveable Ba-
 sis of all honour and power, whereby the House of Commons
 claimes the entire rite of all the Gentry and Commonalty of
England, has beene attempted to bee shaken and disturbed, most
 of our late distempers and obstructions in Parliament have
 proceeded from this: that the people upon causelesse defama-
 tion

tion and unproved accusations have beene so prone to withdraw themselves from their representations, and yet there can be nothing under Heaven, next to renouncing God, which can be more perfidious and more pernicious in the people than this.

Having now premised these things, I come to the maine difficulties lying at this time in dispute before us, it is left unquestioned that the legislative power of this Kingdome is partly in the King, and partly in the Kingdome, and that in ordinary cases, when it concerns not the saving of the people from some great danger or inconvenience, neither the King can make a generall binding Law or Ordinance without the Parliament, or the Parliament without the King, and this is by a knowne Maxime, *Non recurrendum est ad extraordinaria &c.*

It ought to be also as unquestioned, that where this ordinary course cannot be taken for the preventing of publike mischiefes, any extraordinary course that is for that purpose the most effectuall, may justly be taken and executed by the most transcendent over-ruling *Primum Mobile* of all humane Lawes, if the King will not joyne with the people, the people may without disloyalty save themselves, and if the people should be so unnaturall as to oppose their owne preservation, the King might use all possible means for their safetie, yet this seemes to be denied by the King, *for he sets forth Proclamations and cites Statutes in them to prove, that the power of levying armes and forces is solely in him, and he presses them indefinitely, not leaving to the Subject any right at all of rising in armes, though for their owne necessary defence, except he joynes his consent and Authority: In the same manner also, he so assumes to himselfe a share in the legislative power, as without his concurrence the Lords and Commons have no right at all to make any temporary orders for putting the Kingdome into a posture of defence, in what publique distresse soever: And therefore in Sir John Holtams case, he doth not onely charge him of Treason, for observing the Parliaments instructions and Commissions in a pretended danger, but he pronounceth the meere act Treason, let the circumstances be what they will. Let the world judge whether this be not contrary to the clearest beames of humane reason, and the strongest inclinations of nature, for every private man may defend himselfe by force, if assaulted, though by the force of a Magistrate*

or his owne father, and though he be not without all confidence by flight &c. yet here whole nations being exposed to enmity and hazard, being utterly uncapable of flight, must yeeld their throats and submit to Assassins, if their King will not allow, them defence.

See if this be not contrary to the originall, end, and trust of all power and Lawe, and whether it doe not open a gap to as vast and arbitrary a prerogative as the Grand Seignior has, and whither this be not the maine ground of all those bitter invectives almost which are iterated and inforced with so much eloquence in all the Kings late papers. See if wee are not left as a prey to the same bloody hands as have done such diabolically exploits in *Ireland*, or to any others which can perswade the King that the Parliament is not well affected to him, if we may not take up armes for our owne safety, or if it be possible for us to take up armes, without some Votes or ordinances to regulate the *Militia*, or to make our defence manly, and not beastiall and void of all Counsell, the name of a King is great I confesse, and worthy of great honour, but is not the name of people greater? let not meere tearms deceive us, let us weigh names and things together, admit that God sheds here some rayes of Majesty upon his vicegerents on earth, yet except we thinke he doth this out of particular love to Princes themselves, and not to communities of men, wee must not hence invert the course of nature, and make nations subordinate in end to Princes. My Lord of *Strafford*, sayes that the Law of Prerogative is like that of the first table, but the Law of Common safety and utility like that of the second, and hence concludes, that precedence is to be given to that which is more sacred, (that is) Regall Prerogative. Upon this ground all Parasites build when they steake to hood-winke Princes for their owne advantages, and when they assay to draw that esteem to themselves,

themselves, which they withdraw from the people: and this doctrine is common, because 'tis so acceptable: for as nothing is more pleasant to Princes then to be so deified, so nothing is more gainfull to Courtiers then so to please. But to look into termes a little more narrower, and dispell umbrages; *Princes are called Gods, Fathers, Husbands, Lords, Heads, &c. and this implies them to be of more worth and more un subordinate in end, then their Subjects are, who by the same relation must stand as Creatures, Children, Wives, Servants, Members, &c.* I answer, these termes do illustrate some excellency in Princes by way of similitude, but must not in all things be applyed, and they are most truly applyed to Subjects, taken *divisim*, but not *conjunctim*: Kings are Gods to particular men, *secundum quid*, and are sanctified with some of Gods royaltie; but it is not for themselves, it is for an extrinsecall end, and that is the prosperitie of Gods people, and that end is more sacred than the meanes, as to themselves they are most unlike God; for God cannot be obliged by any thing extrinsecall, no created thing whatsoever can be of sufficient value or excellencie to impose any dutie or tye upon God, as Subjects upon Princes: therefore granting Prerogative to be but mediate, and the Weale Publike to be finall, wee must rank the Lawes of libertie in the first Table, and Prerogative in the second, as Nature doth require; and not after a kind of blasphemy ascribe that un subordinate relation to Princes, which is only due to God; so the King is a Father to his People, taken singly, but not univ. sally; for the father is more worthy than the son in nature, and the son is wholly a debtor to the father, and can by no merite transcend his dutie, nor challenge any thing as due from his father; for the father doth all his offices meritoriously, freely, and unexactly. Yet this holds not in the relation betwixt King & Subject, for its more due in policie, and more strictly to be challenged, that the
King

King should make happy the People, than the People make glorious the King. This same reason is also in relation of Husband, Lord, &c. for the wife is inferiour in nature, and was created for the assistance of man, and servants are hired for their Lords meere attendance; but it is otherwise in the State betwixt man and man, for that civill difference which is for civill ends, and those ends are, that wrong and violence may be repressed by one for the good of all, not that servilitie and drudgerie may be imposed upon all, for the pomp of one. So the head naturally doth not more depend upon the body, than that does upon the head, both head and members must live and dye together; but it is otherwise with the Head Politicall, for that receives more subsistence from the body than it gives, and being subservient to that, it has no being when that is dissolved, and that may be preserved after its dissolution.

And hence it appeares, that the verie order of Princes binds them not to be insolent, but lowly; and not to aime at their owne good but secondarily, contrarie to the Florentines wretched Politiques. And it followes, that such Princes, as contrarie to the end of government, effect evill in stead of good, insulting in common servilitie, rather than promoting common securitie, and placing their chiefest pomp in the sufferance of their Subjects, commit such sins as God will never countenance; nay, such as the unnaturall father, the tyrannous husband, the mercilesse master is not capable of committing; nay, we must conceive that Treason in Subjects against their Prince, so far only as it concerns the Prince, is not so horrid in nature, as oppression in the Prince exercised violently upon Subjects. God commands Princes to study his Law day and night, and not to amasse great treasures, or to encrease their Cavaliers, or to lift up their hearts above their brethren, nor to wait their owne de-

meanes, lest necessitie should tempt them to rapine. But on the contrarie, *Machiavels* Instructions puffe up Princes, That they may treat Subjects not as brethren, but as beasts, as the basest beasts of drudgerie, teaching them by subtiltie, and by the strength of their Militia, to uphold their owne will, and to make mere sponges of the publike coffers : And sure if that cursed Heretike in policie could have invented any thing more repugnant to Gods commands, and Natures intention, he had been held a deeper Statesman than hee is ; but I conceive it is now sufficiently cleared, that all rule is but fiduciarie, and that this and that Prince is more or lesse absolute, as he is more or lesse trusted, and that all trusts differ not in nature or intent, but in degree only and extent : and therefore since it is unnaturall for any Nation to give away its owne proprietie in it selfe absolutely, and to subject it selfe to a condition of servilitie below men, because this is contrarie to the supreme of all Lawes, wee must not think that it can stand with the intent of any trust, that necessarie defence should be barred, and naturall preservation denied to any people ; no man will deny, but that the People may use meanes of defence, where Princes are more conditionate, and have a soveraigntie more limited, and yet these being only lesse trusted than absolute Monarchs, and no trust being without an intent of preservation, it is no more intended that the People shall be remedilessly oppressed in a Monarchy, than in a Republique. But tracing this no further, I will now rest upon this, that whatsoever the King has alleaged against raising of Armes, and publishing of Orders indefinitely, is of no force to make *Sir John Hotham*, or those by whose authoritie hee acted, Traytours, unlesse it fall out that there was no ground nor necessitie of such defence. So much of danger certaine.

I will now suppose the danger of the Commonwealth uncertaine.

uncertaine, the King sayes; the Parliament denyes; the King commands, the Parliament forbids: The King sayes the Parliament is seduced by a traitorous faction; the Parliament sayes the King is seduced by a Malignant Party: the King sayes the Parliament tramples upon his Crowne; the Parliament sayes the King intends Warre upon them: to whether now is the Subject bound to adhere? I will not insist much upon generall presumptions, though they are of moment in this case: for without all question 'tis more likely, that Princes may erre and have sinister ends, then such generall conventions of the Nobility, Gentry, and Commonalty so instituted, and regulated as ours are in England. The King does highly admire *the ancient, equal, happy, well poyzed and never enough commended constitution of this Government, which hath made this Kingdome, so many years both famous and happy, to a great degree of envie, and amongst the rest, our Courts of Parliament: and therein more especially, that power which is legally placed in both Houses, more than sufficient (as he sayes) to prevent and restraine the power of Tyranny;* But how can this be? if the King may at His pleasure take away the being of Parliament meerely by dissent, if they can doe nothing but what pleases Him, or some Clandestine Councillours, and if upon any attempt to doe any thing else, they shall be called Traitors; and without further arraignment, or legall proceeding, be deserted by the Kingdome whose representations they are, what is there remaining to Parliaments? are they not more servile then other inferiour Courts; nay, are they not in a worse condition then the meanest Subject out of Parliament? and how shall they restraine tyranny, when they have no subsistence at all themselves; nay, nor no benefit of Justice, but arbitrary. Surely if these principles hold, they will be made the very Engines and

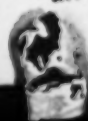
Scaffolds whereby to erect a government more tyrannicall then ever was knowne in any other Kingdome, wee have long groaned for them, but we are likely now to groane under them: but you will say, the King hath a power of dissent, he may use it at his pleasure, if hee have none, then he is a meere Cypher, and the Parliament may tyrannize at pleasure: either the one or the other must bee predominant, or else by a mutuall opposition all must perishe; and why not the King predominant rather then the Parliament? We had a maxime, and it was groundd upon Nature, and never till this Parliament withstood, that a community can have no private ends to mislead it, and make it injurious to it selfe, and no age will furnish us with one story of any Parliament freely elected, and held, that ever did injure a whole Kingdome, or exercise any tyranny, nor is there any possibility how it should. The King may safely leave his highest rights to Parliaments, for none knowes better, or affects more the sweetnesse of this so well-ballanced a Monarchy then they do, and it hath been often in their power under great provocations to load that rule with greater fetters & clogs, but they would not. Let us marke but the nature, the right, the power, the wisdom, the justice, of Parliaments, and we shall finde no cause to suspect them, of such unmatched treasons and conspiracies as are this day, and never was before charged upon them; for our Chronicles makes it apparent, that there is scarce any other Nation wherein Monarchy has been more abused by rash inconsiderate Princes, then in this, nor none at all wherein it hath been more inviolably adored, and loyally preserved from all diminution, I wissh it were not some incitement to those execrable Instruments, which steale the Kings heart from us, that they thinke the Religion of Protestants too tame, and the Nation of the English too inceptible of injuries; but I hope
God

God will the more tenderly resent these things. The composition of Parliaments, I say, takes away all jealousies, for it is so equally, and geometrically proportionable, and all the States doe so orderly contribute their due parts therein, that no one can be of any extreame predominance, the multitude loves Monarchy better then Aristocracy, and the Nobility and Gentry, prefer it as much beyond Democracy, and we see the multitude hath onely a representative influence, so that they are not likely to sway, and yet some influence they have, and that enough to preserve themselves from being overswaid. We also in England have not a Nobility and Gentry so independent and potent as in France, Germany, Denmarke, &c. Nor as they were here immediately after the Conquest, by reason of their great Feoffes, whereby to give Lawes either to the Crowne, or the people; but they stand at such faire and comely distances between the King and people, and also betweene themselves, *that they serve for an excellent Scales and balance (as the Kings words are) to assist both King and people against the encroachments of each other.* And as the middle Region of the aire treats loving offices betwixt heaven and earth, restraining the fumes and exhalations of Sea and Land, that they ascend not too high, and at the same instant, allaying that restless Planets scorching flames, which else might prove insufferable to the lower Elements; So doth both Houses of Parliament, as peaceably and sweetly arbitrate betwixt the Prince and his poorest Vassals, and declining Tyranny on the one side, and Ochlocracy on the other, preserving intire to the King the honour of His Scepter, and to the people the patrimony of freedom. Let us not then seek to corrupt this purity of composition, or conceive that both Gentry and Nobility can combine against the King, when they have no power but derivative, the one more depending

depending upon the King, and the other upon the people, but both most excellently to affect the good of the whole, and to prevent the exorbitance of any one part. Next, the right of all the Lords and Commons in this State is so great, that no change of goverement can be advantage to them in that temporary capacity, except they could each one obtaine an hereditary Crowne, which is a thing utterly impossible. Next, their power is meerey derivative, so that except we will conceive that both King and people will be consenting to the usurpation, nothing can be done; and if wee conceive that they may by fraud gaine their consent, nothing can withstand them. Lastly, their wisdom hath beene ever held unquestionable, and their justice inviolable, no Prince that ever cast himselfe thereupon was defrauded, no Prince that ever declined the same, proved prosperous. In sum, Parliamentary government being used as Physicke, not dyet by the intermission of due spaces of time, has in it all that is excellent in all formes of Government whatsoever. If the King be an affector of true liberty, he has in Parliament a power as extensive as ever the Romane Dictators was, for the preventing of all publike distresses. If the King be apt to intrude upon the common liberties, the people have hereby many Democraticall advantages to preserve themselves. If Warre bee, here is the Unitive vertue of Monarchy to encounter it, here is the admirable Councell of Aristocracy to manage it. If Peace be, here is the industry and courage of democracy to improve it. Let us now see how Kings usually governe without Parliaments especially such as are ruled by Councell averse from Parliaments. I need not speake of France, and other Countries, where together with these generall Assemblies, all liberty is false to the ground; I need not travell further then our stories, nay, I need not passe beyond our owne Times, my discourse will be endlesse if I doe.

The

The wisest of our Kings following their owne private advise, or being conducted by their owne wills, have mistaken their best Subiects, for their greatest enemies, and their greatest enemies for their best Subiects, and upon such mistakes our iustest Kings, have often done things very dangerous. And without upbraiding I may say, that this King by the fraud of such as have incensed him against Parliaments, and his most loyall people, hath so far been posselt with a confidence in the zeale of Traytors, that he hath scarce ever yet enioyed that grandour and splendor which his Ancestors did enioy. He hath met in the field with two contrary Armies of his own Subiects, and yet that Army which he went to destroy, and advanced their colours against him, was more loyall than that which himselfe commanded, and yet both were more loyall than those satall whisperers which ingaged them so one against the other, if the whole Kingdome of *Scotland* had been more hearkened to, rather than some few malignants of the Popish, and Prelatieall faction, the King had sooner found out the fidelity of that whole Kingdome, and the infidelity of that wicked faction. But as things then stood, the King was as much incensed against them, as he is against us now, and he that did then perswade him that the Scots were no Rebels, seemed as great an enemy as he doth now that shall defend the innocency of *Sir John Hesham*; there was no difference at all betwixt that ease of the Scots, and this of ours, the King attributed then as much to his own conscience and understanding, as he doth now, and he attributed as little then to the publike Votes of that Kingdome, as he doth now to this, only in this, our condition is the more unhappy, because that so fresh and memorable experiment doth not at all profit us, but still by a strange kinde of relapse, the King seems now the more firmly to rely upon his own private reason, and counsell, the more cause he hath to confide in publike advertisements, and the more he professes to doe contrary: the maine question now is, whether the Court, or the Parliament gives the King the better Counsell; the King sayes, he cannot without renouncing his own conscience and reason, prefer the Parliaments Counsell before the Courts; and that which the King here calls Conscience and reason, can be nothing else but meere private opinion; for if the Counsell of the Parliament were directly opposite to common understanding, and good conscience, and the Counsell of the Court were evidently capionant thereunto, there needed no such contestation. For example, the Parliament doth sayes that such and such ill offices have been done to frame parties, and unite forces against



the Parliament & the State, and therefore they desire that such Townes, and Forts, and the publick *Militia* may be intrusted to the custody and command of such Noblemen and Gentlemen as they confide in; the Kings secret Court-Councell suggests against this, that this request incloseth at reasonable intencion in it, and that the ayme is to wrest all power out of the Kings hand, that he may be forced to depose himselfe; the effect of this is no more but to let the King know, that they are more wise and faithfull than the Parliament, and that hee may doe royally to hearken to them in condemning the Lords and Commons of most inexpressible, unnaturall, impossible Treason, for they must needs love him better then the Parliament, but he cannot hearken to the Lords and Commons without offering violence to his owne reason and conscience; here we see the misery of all, if Princes may not be led by their owne opinions, though infused by obscure whisperers, when they scandall the loyalty of whole kingdomes without cause, rather then by the sacred and awfull counsels of whole Nations, they are denyed liberty of conscience, and raviisht out of their owne understandings. And yet if Princes may be admitted to prefer such weak opinions before Parliamentary motives and petitions, in those things which concerne the Lives, Estates, and Liberties of thousands, what vain things are Parliaments, what unlimitable things are Princes, what miserable things are Subiects? I will enlarge my selfe no longer upon this endlesse Theame: Let us look upon the Venetians, and such other free Nations, why are they so extreemly iecalous over their Princes, is it for feare lest they should attaine to an absolute power? It is meerely for feare of this bondage, that their Princes will dote upon their owne wills, and despise publike Counsels and Laws; in respect of their owne private opinions; were not this the sting of Monarchy, of all formes it were the most exquisite, and to all Nations it would be the most desirable: Happy are those Monarchs which qualifie this sting, and happy are those people which are governed by such Monarchs.

I come now to the particularities of our own present case, for it may be said, that though publick advice be commonly better than private, yet in this case it may be otherwise; some men have advised the King, that the Parliament hath trayterous designs both against his Person & Crown; and not to be prevented but by absenting himselfe, denying his influence and concurrence, frustrating and protesting against their proceedings as invalid and seditious, and laying heavy charges of Rebellion upon them, to this advice the King hearkens, so the Parliament requests,

quests, and advises the contrary, and now in the midst of all our calamities, of gasping *Ireland*, and bleeding *England*, the Parliament seeing that either they must make use of their legislative power and make ordinance to secure some Forts and settle the *Militia* of the Kingdom in sure hands, and to prevent the seducers of the King, or else two Kingdomes should probably bee lost, they doe accordingly. The King proclaymes to the contrary notwithstanding. The question then as I conceive is this onely, whether or no the King hath any just cause to suspect the Parliament of Treason (and can make appeare to the world as some of his Papers mention) wherein they have attempted or plotted any thing against his person and Crowne, which was the onely motive why hee sought to absent himselfe from *London*, and to possesse himselfe of *Hull*, and to frame such an impeachment against some of both Houses, if this can be affirmed and proved, the Parliament shall be held guilty in all their Votes, Ordinances and Commissions concerning Sir *John Holbam* and the *Militia*, &c. Although it be the first time that any free Parliament was ever so criminous, but if this cannot bee proved, it must be granted that according to the Votes of Parliaments, the Kings departure did by frustrating Parliamentary proceedings, in a time of such calamitie and distresse greatly indanger two Kingdomes, and whospever advised the King to that departure, and to the charging of Treason, since layd upon the Parliament (and all such as have obeyed them, in seeking to prevent publicke mischeeses) are as pernicious enemies to this State, as ever received their being from it. The businesse of *Hull* is most instanced in, let that be first surveyd, Sir *John Holbam* is to be lookt upon but as the Actor, the Parliament as the Author in holding *Hull*, and therefore it is much wondered at, that the King seemes more violent against the Actor then the Author, but since through the Actor the Author must needs be pearced, if the Act be found Treason, let us consider of circumstances, the same act may be treasonable or not, if such and such circumstances vary, for example, to possesse a Towne and shut the gates against a King is Treason, if there be not something in the act or in the intention, or in the Authoritie of him that shuts the gates to qualifie and correct the nature of Treason in that act.

The first thing then to be lookt on is, that the King was meerely denyed entrance for that time, his generall right was not denyed, and no defying language was given, no act of violence was used, though

the King for divers houres together did stand within Musket shot, and did use termes of defiance, and this makes the act meerely defensive, or rather passive. And therefore how this should administer to the King any ground to leavy guards at *Yorke*, many men wonder, or that it should seeme the same thing to the King, as if hee had bene pursued to the gates of *Yorke*. Did the King without any feare treat *Sir John Hosham* as a Traytor in the face of his Artillery, and after to enter *Hull* with twentie Horse onely unarmed, and continue such a harsh Parley, so many houres, and yet when hee was in *Yorke*, in a County of so great assurance, could nothing but so many bands of Horse and Foot secure him from the same *Sir John Hosham*? The next thing considerable is the Parliaments intention: if the Parliament have here upon turned any of the Townesmen out of their estates, or claymed any interest in it to themselves, or have disseized the King, utterly denying his right for the future, or have made any other use of their possession, but meerely to prevent civill warre, and to disfigure the Kings seducers of Armes and Ammunition: let the State bee branded with Treason, but if none of these things bee by any credit, though their enemies should bee judges, the most essentiall proportie of Treason must needs here bee absent in this act.

The next thing considerable is the Parliaments Authoritie, if the Parliament bee not virtually the whole kingdome it selfe, if it bee not the supreme judicature, as well in matters of State as matters of Law, if it be not the great Councell of the Kingdome, as well as of the King, to whom it belongeth by the consent of all nations to provide in all extraordinary cases, *Nequid detrimenti capiat Respub*: let the brand of Treason, sticke upon it, nay if the Parliament would have used this forcible meanes unlesse petitioning would not have prevailed; or if their grounds of jealousy were merely vaine, or if the jealousy of a whole kingdome can bee counted vaine, or if they claime any such right of judging of danger, and preventing them without the Kings consent as ordinary and perpetuall, and without any relation to publike danger, let the reward of Treason be their guerdon.

But if their authoritie be so sacred, their intention so loyall, their act free from offensive violence, and if the King might have prevented the same repulse by sending a messenger before hand, or by coming without such considerable Forces in so unexpected a manner, let not treason be here misplaced. Had *Faux* false by a private mans

Sword

Sword in the very instant, when he would have given fire to his trayne, that act had not bin punishable; and the Scots in England tooke *New-castle* but by private authoritie, yet there were other qualifications in that act sufficient to purge it of Treason, and he is not comprehensive of the value of a whole State, nor of the vigour of our nationall union which does not so interpret it; how much more unjust then is it that the whole State, of England shall be condemned of Treason for doing such an act as this, when its owne safetie, wherein none can have so much interest as it selfe, was so highly touched? Let not all resistance to Princes be under one notion confounded, let the principles and ingredients of it be justly examined, and sometimes it will be held as pious and loyall to Princes themselves, as at other times it is destructive and impious. Let us by the same test try the actions, intentions, and authoritie of the Papists now in *Ireland*: and compare them with this businesse at *Hull*, and we shall see a diametricall contrarietie betweene them. Their actions are all blood, rapine, and torture, all ages, all sexes, all conditions of men have tasted of their infernall crueltie. Their intentions are to extirpate that Religion which hath endeavored so long to bring them from Idolatry and Atheisme, and to massacre that nation which hath endeavourd so gently to reduce them from poverty and beastiall barbarisme. Their chiefe leaders in this horrid tragedy, are Jesuites and mere Banderoes, and the Authority of King, Parliament, and Magistracy is the principall thing which they strike at, and seeke to overwhelm in this deplorable deluge of blood, such a direct contrariety then being betwixt the true Rebels in *Ireland*, and the misnamed Rebels here in England, the same men which condemne the one, if they would be true to themselves, they ought to commend the other, for we have had experience often in England, and other nations have had the like, that Kings have marched forth amongst their enemies to encounter with their friends, so easily are they to be flattered into error, and out of error to seeke the ruine of those which ayme at nothing but perdition. And yet questionlesse when *Richard* the second was invironed with the Forces of *Spencer*, and his confederates, vowing to sacrifice their blood in his quarrell, and in defiance of the adverse trayterous Peeres, he which would have told him, that those Swords drawne for him, were in truth drawne against him and his best friends, and those Swords on the other side drawne against him, or rather against his seducers were indeed drawne for him, should have found but poore acceptance, for without doubt the King would have

have thought such a suggestion an abuse to his senses, to his reason, to his conscience, and an impudent imposture, worthy of nothing but scorn and indignation. And if it had beene further pressed that the voyce and councill of the Peeres was the voyce and councill of the major and better part of the Kingdome, whereas *Spencers* party was but of inconsiderable fortunes, and his Councell was but private, and might tend to private ends, it is likely the King at the last resort; would have referred all to his owne will and discretion; but I have now done with the businesse of *Hull*, and therein I thinke with all objections against the Loyaltie of the Parliament, for the same reason will extend to all their Votes and actions concerning the *Militia*, &c. and in summe all ends in this; if Kings bee so inclineable to follow private advise rather then publike, and to preferre that which closes with their naturall impotent ambition, before that which crosses the same, are without all limits, then they may destroy their best subjects at pleasure, and all Charters and Lawes of publike safetie and freedome are voyd, and God hath not left humane nature any meanes of sufficient preservation. But on the contrary, if there bee any benefit in Lawes to limit Princes when they are seduced by Privadoes, and will not hearken to the Great Councell of the Land, doubtlesse there must be some Court to judge of that seducement, and some authoritie to enforce that iudgement, and that Court and Authoritie must bee the Parliament, or some higher Tribunall, there can be no more certaine Crisis of seducement, then of preferring private advise before publike. But the King declines this point, and saith, that hee doth not undervalue the whole Parliament, or lay charge of Treason upon all, he doth confesse that divers have dissented, and divers beene absent, &c. hee deserts onely, and accuses the faction and conspiracy of some few in Parliament. Wee are now at last fallen upon an issue fit to put an end to all other invecitives, let us sticke close to it. The King promises very shortly a full and satisfactory narration of those few persons in Parliament: whose designe is, and alwayes was to alter the whole frame of government both in Church and State, and to subject both King and people to their owne lawlesse Arbitrary power and government; a little of this Logicke is better then a great deale of Rhetoricke, as the case now stands. If the King will please now to publish the particular crimes of such, as hee hath formerly impeached of Treason, and the particular names

names of such as now hee sets forth in those Characters, and will therein referre himselfe to the strength of his proofes, and evidence of his matter, it is impossible that any jealousie can cloud his integritie, or checke his power any longer; Then it will appeare to all, that he hath not left us, out of any disaffection to Parliaments, or out of any good opinion of Papists, Delinquents, and other Incendiaries, but that hee was necessitated to depart from us, that hee might be the better able to preserve to us our Religion, Lawes and liberties, and that none of his solemne oathes of cordiall love to us hath wanted integritie and faith. This will satisfie all lovers of Justice, that he gives not light credit to weake whisperers or malicious informers (whose ayme may bee to bring this Parliament to some ignoble tryall, or to confound it without any tryall at all by generall aspersions and mere calumnious sarmises) this will proclaime his candor and sinceritie, and set a brighter luster upon his Justice, then any oratory whatsoever. By the performance of this promise he shall not doe onely right to himselfe, but also to the whole kingdome, for the distracted multitude, being at last by this meanes undeceived, shall not onely prostrate themselves, and all their power presently at his feet, but for ever after remaine the more assured of his good, whether to publike liberties and Parliamentary Priviledges. Howsoever nothing but the awfull promise of a King could make us thinke so dishonorably of Parliaments, or suspend our judgements so long of them; for an Aristocracy in Parliament cannot bee erected without meanes, and what this meanes shall be, is yet to us altogether inscrutable, for the power of Parliaments is but derivative and depending upon publike consent, and how publike consent should be gained for the erection of a new unlawfull odious tyranny amongst us, is not discernable, the whole kingdome is not to bee mastered against consent, by the Traine Band, nor the Traine Bands by the Lords or debutie Lievtenants, nor they by the maior part in Parliament, nor the maior part in Parliament by I know not what *septem-virat*, there is some mystery in this which seemes yet above, if not contrary to nature, but since the King hath promised to open it, we will suspend our opinion and expect it as the small issue of all our disputes.

The maine body of the difference being thus stated, I come now to the observations of some other severall objections against this Parliament, and exceptions taken against arbitrary power in all Parliaments, and I shall observe no order, but consider them

as I finde them, either disperſed or recollected in the Kings late-Expreſſes;

The Parliament being complained againſt for undutiſull uſage to the King above all former Parliaments, hath ſaid, *that if they ſhould make the higheſt preſidents of other Parliaments their patterne, there would be no cauſe to complaine of Want of modeſty and dutie.*

The King, becauſe ſome Parliaments formerly have depoſed Kings, applies theſe words to thoſe Preſidents, but it may juſtly be denied that free Parliaments did ever truly conſent to the dethroning of any King of England, for that Act whereby *Richard* the ſecond was depoſed, was rather the Act of *Hen.* the fourth, and his victorious Army, then of the whole Kingdome.

The Parliament is taxed of reproaching this Kings government, to render him odious to his ſubiects, whereas indeed all the miſcarriages and grievous oppreſſions of former times are ſolely imputed to the ill Miniſters and Councillors of the King, *And all the miſfortunes of theſe times ſince November, 1640. are imputed to the blame of the Parliament:* the Kings words to the Parliament are, *That the condition of his Subjells When it was at Worſt under his government was by many degrees more pleaſant and happy then this to which the Parliaments furious pretences of reformation hath brought them to.* In this caſe the Parliament being accuſed of ſo haynous crimes, did unjuſtly betray themſelves, if they ſhould not lay the blame upon the Kings evill Councillors, the onely enemies and interrupters of Parliaments. Nevertheleſſe the King takes this as a way of the Parliament to let them into their franke expreſſions of him and his actions, and takes all things ſpoken againſt his miniſters, as ſpoken againſt himſelfe; how miſerable here is the condition of the Parliament, eyther they muſt ſinke under unjuſt charges, or be cenſured for the reproachers of their king, nay they are undutiſull, if they tell not the King himſelfe, that he ought not to onerate himſelfe with the blame of his Councillors.

The Parliament, becauſe it could not obtaine no equall Juſtice from the Court-Caveleers, who are conceived to be the firſt movers of thoſe ſtirres and tumults which happened at *Weſtminſter*, did reſerve the hearing of ſome of the contrary ſide it ſelfe, upon this it is objected, *that the Parliament incited thoſe ſeditious; and provoked the actions in it,* whereas they deſire Juſtice yet, and that both ſides may be brought fairly to an equall hearing, and before ſuch hearing they deſire that no parties may be condemned.

And

And whereas the Parliament, upon those rude commotions, are condemned as unheard, and of that which is unproved, and never can be proved, *That they leagued Warre upon the King, and drove him away*, yet they desire that that meer imputation may not draw any further opposition to their proceedings, and the necessities of the State; for if the King could not stay at *London* with safety, yet being now at *York* in safety, he may concurre with the advice of his Parliament; the distance of the place needs not cause any distance of affection, since the King conceives *He hath so few enemies, and assures himself of so many friends in Parliament.*

The Parliament sayes, *That none of its Members may be apprehended in case of suspicion, where no information or witnesses appear, to make good the Prosecution, without acquainting the Parliament, if leave may be conveniently obtained.* In opposition to this a case is put, *Of a Parliament-man that rides from York to London, and takes a purse by the way*, the Parliament doth not privilege Robberies so done; for though no such thing be likely ever to be done, yet if it be, in that case the evidence of the fact in that instant, allowes not onely the apprehending, but the casuall killing of such a Robber: Who sees not many differences betwixt such a case, and that of the five Members of the lower House, where neither Witnesses, nor Informers, nor Relaters, nor any particularity of crime could be produced? and yet by the same act the whole House might have been surprized: And all the world knows, That the impeached Members still suffer by that Charge, and yet can obtain no right against any Informers, though it be now converted to their disadvantage.

The Parliament does not deny the King a true-reall Interest in any thing held by him, either *in jure Corona, or in jure Personæ*, yet meerly because it affirms, That in the same thing the State hath an Interest Paramount in cases of publique extremity, by vertue of which it may justly seize, and use the same for its own necessary preservation. Hereupon, the King replies, *That this utterly abolishes His Interest in all things, so that by this device, He is made incapable, either of suffering wrong, or receiving right*: a strange violented wrested conclusion; and yet the Kings Interest in *Hull*, and in the lives of his subjects, is not such an Interest as in other moveables, neither is the Kings Interest taken away from him; the same things are still reserved for him, in better hands then he would have put them. The Parliament maintains its own Councell to be of honour and

power above all other, and when it is unjustly rejected, by a King seduced, and abused by private flatterers, to the danger of the Commonwealth, it assumes a right to judge of that danger, and to prevent it: the King sayes, *That this gives them an arbitrary unlimitable power to unsettle the security of all mens estates, and that they are seduceable, and may abuse this power, nay they have abused it*; and he cites the Anabaptists in Germany, and the 30 Tyrants at Athens. That there is an Arbitrary power in every State somewhere tis true, tis necessary, and no inconvenience follows upon it; every man has an absolute power over himself; but because no man can hate himself, this power is not dangerous, nor need to be restrained: So every State has an Arbitrary power over itself, and there is no danger in it for the same reason. If the State intrusts this to one man, or few, there may be danger in it; but the Parliament is neither one nor few, it is indeed the State it self; it is no good consequence, though the King makes so much use of it, That the Parliament doth abuse power, because it may: The King would think it hard that we should conclude so against him, and yet the King challenges a greater power then Parliaments: and indeed if the Parliament may not save the Kingdome without the King, the King may destroy the Kingdom in despite of the Parliament; and whether then challenges that which is most Arbitrary, and of most danger? but the King sayes, *This Parliament has abused their power.* (I wish Kings had never abused theirs more) And the Parliament answers, *That this is but his nude avirment, and in controversies that ought not to condemn private men, much lesse ought Parliaments to fall under it.* And as for Mr Hooker, he does not say, That the Anabaptists in Germany did deceive Parliaments with their hypocrisie, and therefore inferre that Parliaments ought no further to be trusted: the stirres of the Anabaptists in Germany conclude no more against Parliaments, then the impostures of Mahomet in Arabia do. And as for the 30 Tyrants of Athens, we know they were not so chosen by the people, as our Knights, Citizens, and Burgeses are, nor created or called by any Kings Writ, as our Peers are; nor did they so meerly depend upon their own good abearing, and the good liking both of King and State, as our Lords and Commons now do; neither had they so many equalls and Rivals as both our Houses contain: we know their power was not founded upon the consent of the Citizens, but the strength of their Souldiers; neither were their Souldiers such as our Train Bands, but

but meer mercenaries of desperate, or perhaps no Fortunes, whose Revenue was rapine, whose Trade was murder : I fear they were more like our Cavaliers at *Yorke*, then the *Militia* at *London* : Were our new *Militia* any other then our old *Trayn Bands*, or our new *Lieutenants*, and *Deputies*, any other then the same *Lords* and *Gentlemen*, with very little variation, which before were very well reputed of, both by *King* and *Commons*, and not yet by either excepted against, or did the whole fate of the kingdom depend merrily upon the new *Militia*, this new device of an *Aristocrasie* might seem the more plausible ; but as things now stand, this new *Aristocraticall* Fabrick cannot seem to any impartiall man, but as empty a shadow, and ayrie a dream as ever mans fancie abused it self wthall.

The Parliament sayes, *That the Kings power is fiduciary, and not to be used against the Kingdom, but for it only* : The King hereupon demands, *May any thing be taken from a man, because he is trusted with it ? Or may the person himself take away the thing he trusts when he will, and how he will ?* Our case of *Hull* is not so generall, The things there remaining in the Kings trust for the use of the Kingdom were *Arms*, and by consequence of more danger, then other kinde of *Chattels*. And if I intrust my cloak to an others custody, I may not take it away again by force ; But if it be my sword, and there is strong presumption, that it may be drawn upon me, I may use any means to secure it.

The Parliament claims a right of declaring, and interpreting Law. The King makes this question thereupon ? *Is the Law it self subject to your Votes, that whatsoever you say, or do, shall be lawfull, because you declare it so ? Am I supream, and yet you above me ? Must my power be governed by your discretion ?* This is the Popes Arrogance, That all must submit their understanding, and Scripture it self, to His declaring power : and a case is put of the Irish Rebels, making themselves a major part in Parliament, and so voting against the true Religion, &c. In perspicuous, uncontroverted things, the Law is it own interpreter, and there no Judge is requisite, and the Parliament cannot be taxed to have declared Law by the rule of their Actions ; They have squared their Actions according to Law, They may be censured, but they cannot be convinced of any injustice. Tis true, In meer matters of State, the Par-

liament is not bound to strict precedents at all times, but in matters of right, and justice they have not deviated, either to the right hand, or to the left: Howsoever, In matters of Law and State both, where ambiguity is, some determination must be supreme, and therein, either the Kings power and trust must be guided by the discretion of the Parliament; or else the Parliament, and all other Courts must be overruled by the Kings meer discretion; and there can be nothing said against the Arbitrary supremacy of Parliaments, &c. But farre more upon better grounds, may be said against the Arbitrary supremacy of the King. As for the Popes Arrogance, who undertakes to interpret Scripture where it wants no interpreter, And in matters of meer opinion to usurpe over all mens consciences; As if he had an infallibility in his sole breast. He is not an instance so fitly to be alleged against Parliaments, as Princes, For tis very probable, That if the Church had not submitted it self to slavish a condition under one Man, but had been governed by some generall Junto of Divines fairly elected, it had never swerved into such foul idolatry, and superstition, as it has done.

As for the case of *Ireland*, I conceive, tis improperly urged; For *England* and *Ireland* are one and the same Dominion, There is as true and intimate an Union betwixt them, as betwixt *England* and *Wales*; And though by reason of remote situation, they do not meet in one, and the same Parliament; yet their Parliaments, as to some purposes, are not to be held severall Parliaments. And therefore, if the papists in *Ireland* were stronger, and had more Votes in Parliament then the Protestants, yet they would want authority to overrule any thing voted, and established before in *England*. For the reason, why the minor part in all suffrages subscribes to the major is, That blood may not be shed. For in probability, The major part will prevail, and else strife, and bloodshed would be endlesse: Wherefore the major part in *Ireland*, by the same reason ought to sit down and acquiesce, because *Ireland* is not a severall monarchy from *England*; nor is that a major part of *Ireland*, and *England* too; for if it were, it would give Law to us, as we now give Law there; and their Statutes would be of as much vertue here, as ours are there.

The Parliament In case of extreame danger, challenges an Authority of setting the Militia in sure hands, and removing doubtful persons; if the King will not be entreated to do it of himself? The Kings Ayres, This is to put
His

His intrusted power out of Himself into others, and so to devest and disable Himself for the protection of His people. This is a strange mistake. The Parliament desires no removeall of that power which was in the King, But that which was in such or such a Substitute? And how does this devest and disable the King? And if the King sayes, That He has a better opinion of such a Substitute, then of an other, Though the Parliament conceive otherwise, Then what does He but prefer His own private opinion before the most Honourable of all Councells, before the voyce of the whole Kingdome? What higher Law then have we remaining then the Kings will? And as for his account to God, will it be easier for him to plaide, That he used such an instrument of His own meer discretion against publike advice if things prove unhappy, then that He followed the most noble Councell, and such whose liks, fortunes, and interests, were most deeply concerned in it? And as for those absurde unreasonable, incredible suppositions of the injustice, and treasons of Parliaments, as if they were lesse carefull of the publike good, then single Rulers, Though it be spoken in derision, wise men perhaps may be not so apt to laugh in applause, as in contempt of it. For how has the Parliament removed the rub of all Law out of its way, because it assumes to it self to be higher then any other Court, and to be in declaring Law, as farre beyond the Kings single countermands in Parliament, as other inferiour Courts are out of Parliaments? Or how, has it erected a new upstart Authority to affront the King, and maintain an Aristocraticall usurpations, when the main body of the *Militia* is still the same as it was, and such as the King professes no suspicion of, and no alteration is of the heads thereof, except only in some few popishly inclined, or not publicly so honoured, and confided in as they ought? And when the same Allegiance is performed, The same Supremacy of power confessed to be now in the King over the *Militia*, as has ever been? Nay, What ground can there be for this imaginary usurpation, when the King professes, He fixes not that traiterous designe upon both, or either House of Parliament, being most confident of the Loyalty, Good Affections, and Integrity of that great Body? Is the main body of the Kingdom loyall? Is the main body of the Parliament loyall? Is the King true to Himself? And is all His great partie of Clergymen, Courtiers, Souldiers, &c. constant? And yet is there a machination in hand, to introduce Aristocraticall usurpation odious to all men; which nei-

ther Kingdom, Parliament, King, nor all the Royallists can oppose? What a strange unfathomable machination, and work of darknesse is this? *But this is said to be done by cunning, force, absence, or accident.* If it be by cunning, Then we must suppose that the Kings party in Parliament has lost all their Law, policy, and subtilty, And that all the Parliament, except some few are luld-a-sleep by *Mercuries* Minstrellie; or that some diabollicall charme has closed up all their various eyes. If it be by force, Then we must suppose that our Aristocraticall heads carry about them great store of that Serpents teeth which yeilded heretofore so sudden and plentifull a harvest of armed men, being but cast into the furrows of the earth, Though their armies have been hitherto invisible, yet we must suppose, That they are in a readinesse to rise upon the first Alarum beaten. If it be by absence, then we must suppose, That this Aristocraticall machination is easily yet to be prevented, for tis not a hard matter to draw a full apparence together, and that we see has been done lately by the order of the House it self. Nay, we see tis not the House, but the opposite part that desires to scatter, and divide, and draw away, and as much as in them lyes to hinder a full assembly: And therefore, This is not the way. If it be by accident, Then we must be contented to expect, and have a little patience; Fortune is not alwayes constant to one certain posture, nor do the Celestiall bodies confine themselves to one unaltered motion.

The Parliament requests of the King, *That all great Officers of State, by whom publike affaires shall be transacted, may be chosen by approbation, or nomination of the great Councell.* The King takes this as a thing maliciously plotted against him, as a proposition made in mockery of him, as a request which He cannot yeeld to, without shewing Himself unworthy of that trust, which Law reposes in Him, and of His descent from so many great and famous Ancestors: He conceives, He cannot perform the Oath of protecting His people if He abandon this power, and assume others into it. He conceives it such a Flowre of the Crown, as is worth all the rest of the Garland, not to be parted with all upon any extremity of conquest or imprisonment; nor for any low sordid considerations of wealth, and gain whatsoever. He conceives, That if He should passe this, He should retain nothing but the Ceremonious Ensignes of Royalty, or the meer sight of a Crown and Scepter; (nay the Stock being dead, the Twigs would not long flourish;) but as to true, and reall power, He should remain, but the outside, the picture, the signe of a King. Could this be,

be, If all Parliaments were not taken as deadly enemies to Royalty? the substance of the request seems to be no more but this, That it would please the King to be advised by Parliaments, rather then His own meer understanding, or any inferiour Councillors in those things which concern the liberties, and lifes of the whole people. And how could this request seem equall to a demanding of the Crown, to a dechironing of the King, and to a leaving of the Kingdom destitute of protection, if Parliaments were not supposed mortall enemies to Princes, and Princes not supposed, but openly declared enemies to Parliaments; if the King choose such a man Treasurer or Keeper out of his own good liking only, or upon recommendation of such a Courtier, here he is devested of no power; but if it be upon the recommendation of the whole Kingdome in Parliament, who in all probability can judge better, and are more concerned, this is an emptying himself of Majesty, and devesting himself of Power. Ordinary reason cannot suggest otherwise hereupon, but either Parliaments affect not Kings, nor their own good, nor would make good elections, or else Kings affect not Parliaments, nor the Kingdoms good, and therefore they oppose such elections, meerly because they are good: but let us observe the Kings reasons against Parliamtary elections; For first, *He conceives them prejudiciall for the people: Secondly, Dishonourable to himself.*

Man is by nature of restless ambition; as the meanest vassall thinks himself worthy of some greatnesse, to the most absolute Monarch aspires to something above his greatnesse. Power being over obtained by haughty mindes, quickly discovers that it was not first aimed at merely to effect Noble actions, but in part to Insult over others; and ambitious men thirst after that power which may do harm, as well as good; nay, though they are not resolved to do harm, yet they would be masters of it, — *Qui nolunt occidere quenquam — Possunt volunt.* And yet let this power be added, the minde still remains unfilled, still some further Terrestriall omnipotence, a sharing with God, and surmounting above mortall condition is affected. Our Law has a wholesome Maxime, That the King may onely do that which is just; but Courtiers invert the sense of it, and tell him, That all is just which he may do, or which he is not restrained from doing by Law. Such and such things Princes ought not to do, though no Law limited them from doing thereof; but now those things which by nature they abhorre to do, yet they abhorre as much to be limited.

ed from. That disposition which makes us averſe from cruelty and inju-
ry, we account a noble and vertuous diſpoſition ; but that Law which
ſhall reſtrain us from the ſame is ſtomacked at, and reſiſted, as a harſh bit
to put into our mouths, or bowds upon our arms. *Antoninus Pius* is great-
ly renowned for communicating all weighty affairs, and following
publike advice and approbation in all great expedients of high concern-
ment ; and he was not more honourable then prosperous therein. Had
he been a meer ſervant to the State, he could not have condeſcended fur-
ther ; and yet if he had done neceſſarily, what he did voluntarily, the
ſame thing had been in the ſame manner effectually ; for tis not the meer
putting or not putting of Law, that does alter the nature of good or
evill. Power then to do ſuch an evill, or not to do ſuch a good, is in
truth no real power, nor deſired out of any nobleneſſe ; but rather win-
dy arrogance ; and as it is uſeleſſe to men truly noble, ſo to men that
love evill for evill ends, tis very dangerous. What will *Nero* more de-
ſpiſe, then to condeſcend as *Antoninus* did ? yet 'twere more neceſſary that
Nero were limited then *Antoninus* ; for exceſſive power added to *Nero's*
cruelty, ſerves but as Oyl poured upon flame. When Princes are as po-
tent as vicious, we know what Miniſters ſwarm about them ; and the
end is, That as vaſt power corrupts and inclines them to ill Councells
ſo they periſh at laſt by Councellors worſt of all. Tis pretended
that Princes cannot be limited from evill, but they may be diſabled
from doing good thereby, which is not alwayes true ; and yet if it were,
the people had better want ſome right, then have too much wrong done
them : for what is more plain then this, That the *Venetians* live
more happily under their conditionate Duke, then the *Turks* do under
their moſt absolute Emperours. Nevertheleſſe, if we conſider the no-
ble Trophies of *Rome* which it gained under Conſuls, and conditionate
Commanders, we may ſuppoſe that no defect at all could be in that po-
pular and mixt government. And our neighbours in the *Netherlands*
are a good inſtance ; for they being to cope with the moſt Puſſant and
free Prince of Chriſtendom, being but the torn relique of a ſmall Na-
tion, yet for their defence, would not put themſelves under a *Diſtortian*
power, but they prepared themſelves for that ſo terrible encounter, un-
der the Conduſt of a Generall much limited. Neither have thoſe
ſtrained Commiſſions yielded any thing but victories to the States, and
ſolid honour to the Princes of *Orange* ; and what more, the mightieſt Mo-
narchs

archs of our age have atchieved or enjoy'd, besides the filling of
 a phantastical humour with imaginary grandour. I speak not this
 in favour of any alteration in *England*, I am as zealously addicted
 to Monarchy, as any man can, without dotage: but I know there
 are severall degrees of Prerogatives Royall, some whereof have
 greater power of protection, and lesse of oppression; and such I
 desire to be most studious of: In some things I know tis dangerous
 to circumscribe Princes, but in others there may be great danger in
 leaving them to their pleasure, and scarce any hope at all of benefit;
 and amongst other things, the choice of publike Officers, if the State
 have (at least) some share therein with the King, what considerable
 inconvenience can happen thereby to the State or King, is not in me
 to foresee: but if it have no share, experience sufficient teacheth us
 what great disasters may happen. And so for the dissolving and dis-
 solving of Parliaments; if the Parliament divide some part of that
 power with the King, I see great good, but no harm at all that can
 ensue, either to weaken the Crown, or disturb the subject there-
 by. But it will be said in the next place, *If this disables not the
 King from protecting the Subject, yet it diminishes his own Right, and
 leaves him but the shadow of Royalty.* This is grounded upon a great
 mistake; for some men think it a glorious thing to be able to kill, as
 well as to save, and to have a kinde of a Creators power over Sub-
 jects: but the truth is, such power procures much danger to ill Prin-
 ces, and little good to any; for it begets not so much love as fear in
 the subject, though it be not abused; and the fear of the subject does
 not give so perfect a Dominion as love. Were *Hannibal, Scipio,*
&c. the lesse honoured or beloved because they were not independ-
 ent? surely no, they were the lesse feared, and for the same cause the
 more honoured and beloved. Or were *Alexander, Pyrrhus, &c.* the
 more honoured or beloved, because they were independant? I be-
 lieve the contrary, and that they had lived more gloriously, and died
 lesse violently, if a more moderate power had rendred them lesse in-
 solent in their own thoughts, and lesse feared in other mens. Was *Caesar*
 the private man lesse successfull in his Warres, or lesse dear in all his
 souldiers eyes, or less powerfull in his Countrey-mens affections,
 then *Caesar* the perpetual Dictator? No, if the Imperiall Throne of
 the World added any thing to *Caesar*, 'twas not excellence, nor true
 glory,

glory, 'twas but the externall complements of pomp and ostentation, and that might perhaps blow up his minde with vanity, and fill the people with jauncie, it could not make *Cæsar* a nobler, gallanter, greater *Cæsar* then he was. I expect no lesse then to be laughed at at court, and to be held the author of a strange paradox, by those men which stick not to say, That our King is now no more King of *Scotland*, then he is King of *France*, because his meer pleasure there, is not so predominant in all cases of good and evill whatsoever: but I regard not those fond things which cannot see in humane nature what is depraved in it, and what not, and what proceeds from vain, and what from true glory; and wherein the naturall perfection of power and honour, differs from the painted rayes of spurious Majesty and Magnificence. To me the Policy of *Scotland* seems more exquisite in poynt of prerogative, then any other in *Europe*, except ours: And if the splendor, and puissance of a Prince consist in commanding religious, wise, magnanimous, warlike subjects, I think the King of *Scotland* is more to be admired then the King of *France*; and that he is so, to the meer ingenuity of Government, I ascribe it. But some will allow, *That to follow the pattern of Antoninus freely, and voluntarily, as he did, is not dishonourable in a Prince; but to be under any Obligation or Law to do so, is ignoble.* And this is as much as to say, That Law, though good, yet *quatenus* Law is burthenous to mans nature; and though it be so but to corrupted nature, in as much as it retains from nothing, but that which nature in its purity would it self restrain from; yet corrupted nature it self is to be soothed and observed. I have done with this point: 'twas spoken in honour of *Hen. 7.* That he governed his subjects by his Laws; his Laws, by his Lawyers, and (it might have been added) his subjects, Laws and Lawyers by advice of Parliament, by the regulation of that Court which gave life and birth to all Laws. In this Policy is comprized the whole act of Sovereignty; for where the people are subject to the Law of the Land and not to the will of the Prince, and where the Law is left to the interpretation of sworn upright Judges, and not violated by power; and where Parliaments superintend all, and in all extraordinary cases, especially betwixt the King and Kingdom, do the faithfull Offices of Umpirage, all things remain in such a harmony, as I shall recommend to all good Princes.

The

The Parliament conceives that the King cannot apprehend any just fear from Sir *John Hotbam*, or interpret the meer shutting of *Hull* gates, and the sending away of Arms and Ammunition in obedience to both Houses, to be any preparation for Warre and Invasion against him at *Tork*, and therefore they resolve to raise Forces against those Forces which the King raises to secure himself from Sir *John Hotbam*. The King hereupon charges the Parliament of levying Warre against Him, under pretence of His levying Warre against them. This is matter of fact and the World must judge whether the Kings preparations in the North be onely futable to the danger of Sir *John Hotbam* or no; and whether the Parliament be in danger of the Kings strength there or no: Or whether is more probable at this time, that the King is incensed against the Parliament, or the Parliament against the King: or that the King is more intentive to assaile the Parliament, or the Parliament the King. 'Tis true, the King abjures any intencion of making Warre against his Parliament; but what he intends against the malignant party in or out of Parliament, is not exprest: and the King abjures invasive Warre against them; but whether he think not himself first invaded already, is not exprest; and the specifying of a faction in Parliament of some few malignants, secures none; for none can plead force, and none ought to plead folly in Treasons of this nature, and the major part of the Houses can neither plead absence or dissent; and those which can, must not be their own purgators. Besides, the act of Sir *John Hotbam* is disputable: the King adjudges it Treason, the Parliament adjudge it no Treason; and the King has not declared whether he will refer this to the tryall of the sword only, or to some other tryall; and if so, To what kinde of tryall the judgement of a Parliament shall be submitted: If we call another Parliament to judge of this, so we may appeal in *infinitum*; and why another should be cleerer then this, we cannot imagine: If we could constitute a higher Court for this appeal, so we might do in *infinitum* also; but we know no higher can be imagined: and if we appeal to a lower, that were to invert the course of nature: and to confound all Parliaments for ever; if we call all the Kingdom to judge of this, we do the same thing as to proclaim Civill Warre, and to blow the Trumpet of generall confusion: And if we allow the King to be the

sole, supremam competent Judge in this case, we resigne all into his hands, we give lifes, liberties, Laws, Parliaments, all to be held at meer discretion? For there is in the interpretation of Law upon the last appeal, the same supremacy of power requisite, as is in making it; And therefore grant the King supremam interpreter, and tis all one, as if we granted him to be supremam maker of Law; and grant him this, and we grant him to be above all limits, all conditions, all humane bonds whatsoever. In this Intricacy therefore, where the King and Parliament disagree, and judgement must be supremam, either in the one or other, we must retire to ordinary justice, And there we see, if the King consent not with the ordinary Judge, the Law thinks it fit, that the King subscribe, rather then the Judge.

And if this satisfie not, We must retire to the principles of Nature, and there search, whether the King or Kingdom be to be lookt upon as the efficient, and finall cause, and as the proper Subject of all power. Neither is the oath of supremacy indangered hereby, for he that ascribes more to the whole universality, then to King; yet ascribes to the King a true supremacy of power, and honour above all particulars: Nor is our allegiance temerated, For when the Judge on the Bench delivers Law contrary to the Kings command; This is not the same thing, as to proceed against the Kings person, upon any judgement given against him. The King as to His own person, is not to be forcibly repelled in any ill doing, nor is He accountable for ill done, Law has only a directive, but no coactive force upon his person; but in all irregular acts where no personall force is, Kings may be disobeyed, their unjust commands may be neglected, not only by communities, but also by single men sometimes. Those men therefore that maintain, That all Kings are in all things and commands. (as well where personall resistance accompanies, as not) to be obeyed, as being like Gods, unlimitable, and as well in evill, as in good unquestionable, are fordid flatterers. And those which allow no limits but directive only, And those no other but divine and naturall; And so make all Princes as vast in power as the Turk, (for He is subject to the directive force of God, and natures Laws;) and so allow subjects a dry right without all remedy, are almost as stupid as the former. And those lastly, That allow humane Laws to oblige Kings more then directive, in all cases.

cases where personall violence is absence, and yet allow no Judges of those Laws, but the King Himself, run into absurdities as grosse as the former.

I come now to those seven doctrines, and positions, which the King by way of recapitulation layes open as so offensive—And they run thus :

1. **T**hat the Parliament has an absolute indisputable power of declaring Law, So that all the rights of the King and people, depends upon their pleasure. It has been answered, That this power must rest in them, or in the King, or in some inferiour Court, or else all suites must be endlesse, and it can no where rest more safely then in Parliament.

2. That Parliaments are bound to no precedents. Statutes are not binding to them, Why then should precedents? Yet there is no obligation stronger then the Justice and Honor of a Parliament.

3. That they are Parliaments, and may judge of publike necessity without the King, and dispose of anything. They may not desert the King, but being deserted by the King, when the Kingdom is in distresse, They may judge of that distresse, and relieve it, and are to be accounted by the vertue of representation, as the whole body of the State.

4. That no Member of Parliament ought to be troubled for treason, &c. without leave. This is intended of suspicions only, And when leave may be seasonably had, and when competent accusers appear not in the impeachment.

5. That the Sovereign power resides in both Houses of Parliament, the King having no negative voyce. This power is not claimed as ordinary; nor to any purpose, But to save the Kingdom from ruine, and in case where the King is so seduced, as that He preferres dangerous men, and prosecutes His loyall Subjects.

6. That levying forces against the personall commands of the King, (though accompanied with his presence) is not levying warre against the King: But warre against His authority, though not person, is warre against the King? If this were not so, The Parliament seeing a seduced King, ruining Himself, and the Kingdom could not save both, but must stand and look on.

7. That according to some Parliaments, they may depose the King? It is denied, That any King was deposed by a free Parliament fairly elected.

To stand in comparison with these, I shall recite some such positions as the Kings papers offer to us; And they follow thus.

1. **T**hat regall power is so derived from God and the Law, as that it has no dependence upon the trust, and consent of man; and the King is accountable therefore to God and His other Kingdoms, not to this; And it is above the determination of Parliaments, and by consequence boundlesse.

2. That the King is supream indefinitely, viz. As well universis, as singulis.

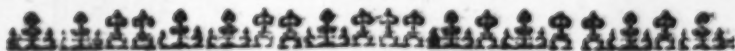
3. That the King has such a propriety in His Subjects, Towns, Forts, &c. As is above the propriety of the State, and not to be seized by the Parliament, though for the publike safety.

4. That so farre as the King is trusted, He is not accountable how He performs, So that in all cases the Subject is remediless.

5. That the being of Parliaments is meerly of grace, So that the King might justly have discontinued them, and being summoned, they are limited by the writ, and that ad consilium Only, and that but in quibusdam arduis, And if they passe the limits of the Writ, they may be imprisoned. That if the King desert them, they are a voyde assembly, and no honour due to them, nor power to save the Kingdom, That Parliamentary priviledges are nowhere to be read of, And so their representation of this whole Kingdom is no priviledge, nor adds no Majesty, nor authority to them. That the major part in Parliament is not considerable, when so many are absent, or dissent. That the major part is no major part, Because the fraud, and force of some few over-rules them. That Parliaments may do dishonourable things, nay treasonable: Nay, That this hath been
so

so blinded by some few malignants, That they have abetted treason in Sir John Hotham, Trampled upon all Law, and the Kings prerogative, And sought to enslave the whole Kingdom under the Tyranny of some few, And sought the betraying of Church, and State, And to the same erected an upstart Authority in the new Militia, and levied warre upon the King, under pretence that He levies warre upon them. That Parliaments cannot declare Law, but in such and such particular cases legally brought before them. That Parliaments are questionable, and tryable elsewhere.

These things, we all see, tend not only to the desolation of this Parliament, but to the confusion of all other, And to the advancing of the King to a higher power over Parliaments, then ever He had before over inferior Courts. Parliaments have hitherto been Sanctuaries to the people, and banks against Arbitrary tyranny; But now the meer breath of the King, blasts them in an instant; and how shall they hereafter secure us, when they cannot now secure themselves? Or how can we expect justice, when the meer imputation of treason, without hearing, tryall, or judgement, shall sweep away a whole Parliament; nay all Parliaments for ever? And yet this is not yet the depth of our misery, For that private Councell which the King now adheres to, and prefers before Parliaments, will still inforce upon our understandings, That all these doctrines, and positions tend to the perfection of Parliaments; And all the Kings forces in the North, to the protection of Law and liberty. I finde my Reason already captivated, I cannot further —



FINIS.



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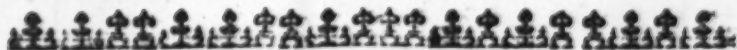
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